

NOAH'S FAMILY SPEAKS

Volume - II

**“All National Pantheons are Tower of Babel corruptions
of the Family of Noah.” - JOHN D. PILKEY**

Noah's Family Speaks

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Volume - 2

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By

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Comments, Editing, and Publishing

by

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FRONT COVER IMAGE: GUNDESTRUP CALDRON PANEL
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Volume - II

**by
John Davis Pilkey**

**Edited by
Ross S Marshall**

A Study in Genesis-10-11, whereby an attempt is made
to determine the origin and histories of our ancient ancestors.

*"When a person is honestly mistaken and hears the truth,
they will either quit being mistaken, or they will cease to be
honest."*

-- Anon

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Dedication

This book is dedicated to Dr. John D Pilkey
and all the Biblical euhemerists mythographers
devoted to the origin of mankind and civilization
from the postdiluvian family of Noah.

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John Davis Pilkey was Associate Professor of English at Los Angeles Baptist College (now Master's College) in Newhall, California. He obtained his B.A. degree from Tufts University in 1964 and his M.A. degree in English at the University of Missouri at Kansas City in 1969. He acquired his Ph.D. in the same subject at the University of Kansas in 1974. The following year he completed a Th.M. program with Dallas Theological Seminary. He now lives in retirement in Kansas with his wife Marilyn.

Since 1963, Dr. Pilkey has devoted much of his time to the study of the origin of the nations from Noah's family. His studies in Victorian literature have shown the interplay between the rise of Darwinism and the decline of the Christian euhemerist movement. For more than four decades, he has sought to establish the pre-Darwinian concept of Gentile origins.

To date, John has produced six masterful works dealing with pre-Abrahamic history, the study of the mono-mythological traditions of the Gentiles and the origin of the races from the family of Noah. His works to date consist of: "Origin of Nations," "Kingship At Its Source," "Noah's Family Speaks," "A Designed World," "A Postdiluvian Timeline," and "A Continuous Narrative of Postdiluvian History."

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Stag Nature Panel of the Gundestrup Caldron

Shem in control of the Indo-European and Semitic linguistic stocks following Noah's blessing of the "Yahweh Elohim of Shem."

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"The certainty of a universal Deluge is of great consequence to be proved; as the history of the antediluvian world, and all the religious truths, with which it is attended, depend upon it. Not that the Mosaic history stands in need of any foreign evidence to an ingenuous and unprejudiced mind. But there are persons in the world, who with a small share of reading and philosophy presume to arraign the divine Historian; and by a specious way of writing have had an undue influence upon others. This makes it necessary to accumulate these additional proofs: and I have accordingly taken these pains towards the recovery of lost evidence in favor of this great event: that from the universal assent of mankind the truth might be ascertained."

-- Jacob Bryant. 1776

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FORWARD

The historical record of humankind in the third millennium before Christ bears the stamp of Noah's family and of the events and structures outlined in Genesis 9-11. The purpose of monogenetic study is to consolidate the Biblical explanation of human origins by generating a historical science based on the family of Noah. The goal is to create a coherent Christian synthesis of the disjointed data of antiquarian study. This goal was pursued by a variety of authors between 1650 and 1820: Samuel Bochart, Paul Pezron, William Stukeley, Jacob Bryant, Sir William Jones, George Faber, and others.

My logic resembles theirs. The difference between my work and theirs lies in the data furnished by archaeology since the discovery of the Sumerians around 1880. The challenge of my work is to combine their logic with the essential information unavailable to them. An obvious question is why this work has not been done by others.

There are several answers. The most basic is that Biblical monogenesis has been unpopular in historical science since the 1880's, largely through the influence of Darwinism. Another reason concerns the issue of eccentricity. Bryant, Pezron, and others were often perceived as eccentric. Biblical monogenesis tends to breed eccentricity because of its extraordinarily daring implications. For example, a self-evident feature of any monogenetic scheme is the role of incest, inasmuch as all males and females are members of the same universal family; but incest is just one of a series of bizarre logical consequences of Biblical monogenesis. The most important of these concerns the degree and type of political authority to be found in Noah's postdiluvian family. The political factor distinguishes my viewpoint, first from the Darwinian anthropologists, but ultimately from the whole tenor of empirical scholarship in the modern democratic era. To the conservatives, Noah is the passive recipient of divine instruction and of a salvation experience but is not an agent of charismatic political power. In other words, Noah has been conceived as a pious but hapless old man in a bathrobe. Whether or not the gradualist approach to antiquity compromises with Darwinism, it strikes me as unworthy of a Bible, which stresses dispensational revolutions and displays of power. Noah survived the Flood in order to build a world; and worlds are not built without the intervention of great political and creative power. Noah's family

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were the human building blocks of the nations and were the most powerful ruling house in the history of humankind, prototypes of the Emperors of Agade and the Pharaohs of Egypt. In fact, this understates the case.

Noah's family was a kind of solar nucleus to all the primary linguistic stocks of humankind. These stocks are to Noah what the twelve tribes of Israel were to Jacob, except that Noah's postdiluvian longevity of 350 years enabled him to witness their growth from individual families to large tribes or nations, each capable of generating its own independent civilization.

The Sumerian King list refers to the descent of "Namlugal" or "kingship" out of Heaven at the outset of the postdiluvian era. This document attests to the historical reality of the dispensation of human government. By defining the earliest origin of "kingship," one also defines the principle of charismatic despotism, which will one day characterize the millennial reign of Jesus Christ, the "monos-despotes" of the Book of Jude. This phrase "monos -despotes" is especially significant for the apocalyptic link between Christ and the Noahic world. Aside from naming a divine despotism, it also highlights the monistic character of basic Christianity: the belief that all truth is summed in one person. Monism is the key attitude distinguishing Jacob Bryant or myself (Dr. John Pilkey) from the empirical scholars who have dominated historical science since the mid-nineteenth century.

Now eccentric ideas are a dime a dozen. By "eccentric ideas," I mean facile speculative work lacking the refinement of approved methods of verification. Interpretive monism always means facility, the quick easy answer based on favorite doctrines. Empiricism implies solid scientific labor, even if that labor is "ever learning and never coming to a knowledge of the truth." We all admire hard work and tend to despise mere opinion. Respect for observational labor should not cloud the issue of when and how interpretations should be rendered. The descent of the nations from Noah is an interpretive crux intimately related to the evangelical Gospel.

A creedal focal point of evangelicalism is the proposition of John 3:16, that "God so loved the world." The word "world" in this verse has an equivocal value relative to the "love of the world" which is enmity with God (1 John 2:15). These two radically different uses of the word "world" depend precisely on the issue raised by monogenetic study. The evil "world" of 1 John is the Gentile scheme

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of things in its status quo, abstracted from Noah and from any knowledge of Noah. The "world" of John 3:16 is the whole body of humankind, descendants of the survivors of the Flood, persons who owe their very existence to the fact that Noah "found grace in the eyes of the Lord."

To trace the nations concretely from Noah is to consolidate the usage of John 3:16 and to picture humankind as former recipients of salvation fit for the evangelical mystery of regeneration. Without completing this task, we leave the "world" in the anonymous, profane condition through which Satan controls the lives of lost souls. In the field of history, we concede the battle to the enemy.

In the final analysis, the Genesis-10 study is an attempt to advance the cause of holiness at the expense of profanity by countering the view that the world of humankind is the anonymous result of natural causes. The goal of monogenetic study is to consolidate, in scientific terms, the Biblical view that this world owes its existence to the sacred history of Noah. My sense of authority to interpret what archaeologists observe is the immediate result of my sense of the authority of the Gospel to save souls. I would describe my work and any other persons' work in this area, not as a strategy to win souls, but as a neglected dimension of evangelical Christian testimony. It is no coincidence that Bryant's work, as eccentric, (or unsuccessful) as it may appear, was highly prized by the definitive evangelical John Wesley.

If you look through standard Bible atlases for maps describing the contents of Genesis 10 and think about what you find, you will notice something very strange. Genesis 10 follows the account of Noah's Flood in 6-9 and carries the names of Noah, Shem, Ham, and Japheth over into the start of the chapter. However, what you find in the atlases is a set of nations who lived relatively nearby Israel. Both Genesis and a verse in I Peter claim that the Flood reduced the population of the human race to only eight persons— a point of vast historical importance. That tiny family of eight once inhabited a single part of the earth; and the story of the Tower of Babel implies that, even when the population of this family grew sizeable, it was still living in the single location of Mesopotamia (Iraq).

If all the nationalities of mankind descend from a family living at one time in Mesopotamia, why do the Bible atlases concentrate only on nations surrounding Israel while neglecting the people of interior Europe, Siberia, the Far East, Polynesia, the Americas and

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interior Africa? We all agree that Israelites in biblical times possessed no knowledge of those distant lands. However, knowledge of those distant lands is not at issue. Since the ancestors of all nationalities were once located in Mesopotamia, why does the text confine itself only to those nations familiar to Israel? The Bible atlases are really claiming that Genesis 10 differs radically from 6-9. After telling the story of the single family who survived the Flood, the text of Genesis is supposed to say nothing more about that family except to sample the descendants of Shem, Ham, and Japheth living in proximity to Israel. We learn nothing about the history of Noah's family except that a remote relationship exists between Noah's sons and nations familiar to Israel.

This reading of Genesis 10 has made an unfortunate impression on modern scholars of ancient times. It makes it appear that Moses has combined a story about a Flood with an entirely different, almost unrelated body of knowledge. Secular scholars draw the unfortunate conclusion that the Flood story is an isolated myth brought forward only in a vague attempt to explain where nations known to Israel came from. Christians may content themselves that the nations in Genesis 10 accurately reflect the bloodlines of Noah's three sons. That belief, however, has little bearing on the general impression that Genesis 10 contains a less than universal account of nations with a Flood story put in front of it.

This unfortunate state of affairs is the result of a fundamental mistake made by an influential Christian writer 1700 years ago. That writer was St. Augustine. In commenting on Genesis 10 he wrote, "Gentes, non homines," "Races, not men." This opinion means that, when we read of seven sons of Japheth in 10:2, we are supposed to understand that these were not seven men in Noah's second generation but seven nations known to Israel personified in seven imaginary "eponymous" ancestors. Japheth must have actually begotten sons; but whoever they were, they lived in total oblivion long before their descendants became a race called the Gimmerai, Medes, Mushki and so forth.

For forty-five years I have studied how wrong Augustine was, how mistaken the dominant opinions arising from his opinion are and how misleading the Bible atlases have become in suggesting that the nations they display exhaust the historical value of Genesis 10. The contents of Genesis 10 have a completely different meaning. They are a historical record of the political disposition of Noah's earliest

descendants and not just Shem, Ham and Japheth. Although the text contains some 77 names, I have found that they refer to 54 persons. That is because each of the clan groupings such as the sons of Cush in 10:7 is a record of a political group combining feudal sons or vassals like the ones described in Genesis 14:1-6. Because the clans combine immediate offspring with more distantly related vassals, some of the 54 persons are duplicated once or twice under different names in different clans. An extreme example is Riphath of Genesis 10:3 in the Japhethite third of the text. This person appears in all three sub-clans of the Hamite third as "Seba" in the Cushite section, "the Pathrusite" in the Mizraim (Egyptian) section and "the Amorite" in the Canaanite section.

In reality Genesis 10 consists of "*homines, non gentes*," "men, not races"—the reverse of what Augustine believed. These men, in turn, begot a variety of nations including the ones appearing in the Bible atlases but by no means confined to them. Genesis 10 is the Hebrew record of a body of human beings known by various names to all the most ancient cultures of Mankind. None of them was an Israelite because Jacob-Israel had not yet been born. Only a fraction of them ever spoke Semitic akin to Hebrew. In that sense they are barely "biblical characters" at all. It is a major mistake to treat Noah as a proto-Israelite because he found grace with God to survive the Flood. Noah and his family were fathers of the Gentiles and Gentiles themselves. The Flood resulted in the origin of the Gentile world. In many cases, the persons named in Genesis 10 were better known to Gentile tradition than to the Hebrews or to Moses.

Take, for example, the four wives of the Ark. To all appearances, the Bible never names these women; but appearances can deceive. The diluvian wives receive names tucked away at the very end of the Genesis 10 list and treated as "sons" of Joktan. They are legitimately termed "sons" because females are fully capable, in the Gentile world, of holding great power and becoming political vassals. In a Sumerian record, Ku-Bau is an explicit female "king." Obviously, no reader of the Bible alone would ever guess that the Hebrew names Ophir, Sheba, Havilah, and Jobab were women and survivors of the Flood. The Bible does not intend to convey that information to us.

The only way I could discover these female identities is to get the right perspective on Hebrew tradition. The Hebrew people are West Semites, one of four divisions of the Semitic linguistic stock. As

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such, they shared directly in the Flood tradition along with all other primary nations. No two traditions, however, are quite alike. Moses was a strict monotheist and he had no use for "gods" and especially not for "goddesses." Among most other nations Noah's community of elite children and descendants were known as gods and goddesses like those named as such in Psalm 82 and John 10. They were rulers of almost inconceivably high status. Moses himself was enough like them as a nation-builder that the Lord told him, "You will be a god before Pharaoh and Aaron will be your prophet." The phrase "before Pharaoh" conveys the reality that human "gods" and "goddesses" pertained to the early Gentile world to which Egypt and its pharaonic institution belonged.

East Indian tradition is loaded with gods and goddesses and does the best job of rendering the four wives of the Ark. The advantage of this tradition is that it accurately identifies the four wives as multi-racial: black Kali, white Uma, yellow Durga, and implicitly red Mahadevi, mother of Ham and Noah's diluvian wife. The chief task of the four females who survived the Flood was to reproduce the four races that originated in Adam's family. Noah's sons could not accomplish this task because they were all sons of one father. The version of India that first arose in the Indus Valley (modern Pakistan) was one of the three earliest civilizations to arise after the Flood. The other two— Sumer (in Mesopotamia) and Egyptian— were more important. Most important of all was the Sumerian since Genesis 11 places Noah's family in Mesopotamia at an important early turning point in human history.

The Sumerian language and civilization were discovered during the course of the 19th century through study of ancient cuneiform script. This discovery gave scholars a unique opportunity to place ancient history on a firm, biblical foundation. The failure of European, British, and American scholars to do by the opening of the 21st century is one of the great tragedies in the history of human thought. This failure has resulted from two contrasting causes conspiring to the same result. Non- and anti-Christian scholars are hopelessly prejudiced against the Bible in respect to fundamental matters of origin. Christian scholars, on the other hand, have clung to the belief that Noah and his family must have been Semites (rather than Proto-Sumerians) because the Old Testament is written in a Semitic language. They have resisted giving full weight to the Sumerians because they react against the secular attempt to explain biblical origins away as a borrowing from Sumerian mythology.

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I began to sense the extent of this tragedy 45 years ago in 1963. So far, my efforts to call attention to it and supply a reconstructive history of Noah's family have barely scratched the surface of public awareness. Like the tragedy itself, this failure has resulted from two causes. The academic world is largely under the control of a credentialing process in which reputations outweigh logic. It is simply impossible, in many cases, to get a hearing. Rhetorical and political skills needed to summon the attention of academic leaders in the relevant fields are largely beyond my capacity. This incapacity, in turn, is influenced by certain fashions in learning. It was not for nothing that a Christian scholar at Biola University once referred to my work as an "archaic study." It is archaic in two senses. Many Christian scholars have given up the task of placing the Bible at the concrete foundation of world origins. More important, they adhere to practical beliefs about fact gathering and verification foreign to the subject of origins. They have lost interest in the subject because they sense that it involves a mode of reasoning out of step with modern thought.

Ancient man did not possess the same worldview as modern man. Ancient texts from Sumer and elsewhere exhibit a mythological habit of thought wedded to religious rituals. In fact, a Sumerian text such as *Inanna and the God of Wisdom* conveys an impression of a society shaped as much by ritual as by practical trial and error. The tragic modern error concerning origins results from a breakdown in respect for ritual motivation based on a low view of the authority of symbols. Modern thought since the 18th century has been obsessed with the opposition of fact and fiction. This obsession arose from the contemporaneous development of empirical science and literary fiction beginning around 1740 in both cases. Fact and fiction have played a symbiotic role in modern thought based on their opposition.

Of course, a distinction between fact and fiction really exists. The word "fact" derives from a Latin participle of the verb *facere* meaning to do or accomplish (as in our word "factory"). A "fact" originally meant a deed occurring at a particular place in time and space and involving cause-effect mechanisms. These deeds or happenings have either occurred or not. There should be no blurring of the difference between events faithfully witnessed and events evoked more remotely by plausible fictions. Our capacity to recognize the difference may be limited; but scientists and historians do well to pursue pure fact as an ideal. Whenever I introduce new scenarios into my study and test them for how well they harmonize

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with known fact, I often state them as fact in order not to clutter up my already overloaded text with qualifiers.

I hope that my readers will recognize that I am working hypothetically and recognize different degrees of certitude achieved in this way. If not, I lay myself open to the charge of plausible fiction. That charge can always be leveled at attempts at historical reconstruction. I view my attempts as an act of faith in such solid biblical truth as we possess. In all others matters certitude is a relativistic affair even though I am deeply convinced of the truth of what I offer here. John Milton's biblical epic 'Paradise Lost' contains plausible fiction but was praised by Joseph Addison for the strength of its analogy to biblical facts and truths. My goal is less literary than Milton's and aims at a higher level of factual integrity than Milton's poetic license allowed him. However, I cannot deny the debt I owe to Milton in a course taught at Tufts University in the 1962-1963 school year just prior to my earliest attempts at Noahic reconstruction. Clearly, I was attempting to do for the Noahic world after the Flood what Milton sought to accomplish for Adam and Eve at the fall. The difference is that I worked with Sumerology and took a different approach to Gentile mythology than anything Milton intended. From the outset, I sought to establish historical fact— so much so that my text sometimes resembles little *ethnography.

The Sumerian texts and mythological systems of other ancient nations are partly factual and fictional. The factual part is more extensive than commonly supposed. Take for example the "Libyan" family of the Hellenic god Poseidon. Conventional mythologists such as Robert Graves dismiss this family and other structures like it as fabrications gotten up out of Greek knowledge of other nations such as Phoenicia. I have discovered that one Hellenic family group— the Titan line of Hellen — has been fabricated out of two or three parts for thematic reasons. The "Libyan" family, in contrast, is historically flawless except for the rather artificial character of Poseidon's wife "Libya" ("Africa"). The tradition claims to present a father, two sons and a set of grandsons; and that is exactly what it does. In the process, it yields Hellenic names for the four "sons" (vassals or political sons) of the Japhethite Javan in Genesis 10:4— "Agenor" for Elishah, "Phoenix" for Tarshish, "Cadmus" for Kitt(im) and "Danaus" for Rodan(im) (or Dodanim). Only two of these four matching names are cognates (terms of common origin); but a variety of converging evidences confirm the relationship so thoroughly that I am convinced of its basis in fact in the early postdiluvian period when Noah was

still alive. In fact, the application of the term "myth" to these names is misleading. They are a form of historical record.

William Hallo states the opinion that the Sumerian Flood is nothing but a rationalization of Sumerian ideas of prehistory. Everything beyond the scope of their records, he thinks, is treated by them as occurring before the Flood. This demeaning opinion reflects more on Hallo than on the Sumerians. It reflects a systematic error in modern thought so deeply engrained that it can only be explained in theological terms. It arises from a standard modern theme of "science" versus "superstition" rooted in an exaggerated emphasis on the contrast between fact and fiction. Dual systems or oppositions like this have a way of breaking down under scrutiny from a third angle.

Consider what the Bible is calling on us to do at the outset of the "apologetic" verse in I Peter 3:15: "But sanctify the Lord God in your hearts." What does it mean to "sanctify" the Lord as a spiritual exercise within our power? The meaning is to confer on the Lord the highest degree of importance, which we can possibly muster. Probably no two of us are alike concerning how much importance we can confer on anything; but we are to reserve the highest degree for the Lord. That practice of conferring importance is precisely what goes on in the development of ritual mythology. The only reason why Gentile priests called on their followers to perform symbolic rituals is that these acts were intended to confer sanctity or the highest level of importance— even when the names of gods introduced by these priests were unworthy of such devotion.

Hallo realized that the Sumerian Flood was connected in some way with the biblical Flood. He knew that Christians confer a high level of importance on the biblical Flood. From his opinion on the Sumerian use of the Flood tradition, I am forced to conclude that the high importance Christians confer on the Flood offends him intellectually and in other ways. We know from II Peter 3:1-7 that the Flood is a spiritually "hot topic." Something about it seems wrong to an unbeliever. It carries implications. In the mind of a secular scholar, the Flood must be reduced to a harmless "folkway," a whimsical vagary of ancient thought. Otherwise, it poses a threat to the entire modern, secular worldview. One wonders what was going through the mind and heart of the professor at Biola University, in spring 1985, when he referred to my work as an "archaic study." At

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the risk of appearing self-defensive, I call attention to the emotion which taking Noah's Flood seriously can evoke in some circles.

The study embodied in this work takes the Flood as seriously as it can be taken. Instead of reasoning about the Flood, it reasons from the Flood. That is what faith does. It "sanctifies" subjects by conferring on them the value of presuppositions rather than debate topics. I do not engage in debates about the Flood. I put the Flood to work by deducing the whole of ancient world history from it. Logically I cannot do otherwise. If the Flood happened and reduced the human race to four men and four women, it holds the key to every scrap of evidence deriving from human existence in the second half of the third millennium BCE.

The ideal goal of Genesis 10 study is to destroy secularism. Secularists believe that they possess a logically coherent worldview proving that the Bible cannot be comprehensively true concerning origins. They worked out this consensus in the 19th and 20th centuries through a constant pressure of rebellion vigilant to select and interpret data seemingly inconsistent with the Bible. Several key components go to make up their belief system: the traditional chronology of the Egyptian Old Kingdom, a critical use of "eponym ancestry," anthropological and psychological assumptions about mythology and, in contrast, certain misconceptions among Biblicists such as the belief that linguistic and racial diversity did not exist prior to the Tower of Babel.

At the root of modern secularism lies the 18th century trend known as the "Enlightenment." This movement derived from the desire by Europeans to put an end to the religious strife of the previous two centuries. Thinkers in the 18th century searched for and found a common ground between Protestants and Catholics in a general avoidance of religious themes by a re-focus on natural philosophy or "science." This re-focus gained rapid recognition through the practical benefits of scientific study. Theological insight began to appear abstract and impractical. Religious faith seemed to have caused more harm than good. Even devoted Christians began to adopt an ideal of the Brotherhood of Man, at odds with religious sectarianism.

The two dominant cultures that existed before and after 1740 were adversarial in many ways. Theology was not the only issue. The earlier, Renaissance culture emphasized social, political, and intellectual eminence. After the time of Voltaire, the "enlightened"

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culture came to mean egalitarian democracy. Both sides in this conflict of values were ill equipped to appreciate the biblical account of origins. The Renaissance culture was crippled by racism and contempt for the masses. The enlightened culture, as it developed in the 19th and 20th centuries, was prejudiced against the central element in postdiluvian times— kingship built from the monogenetic top down. When the crucial science of Sumerology became known, the Sumerian assertion that “kingship descended from heaven after the Flood” could no longer be appreciated as a foundational truth.

In their embittered rivalry, the Renaissance and Enlightened viewpoints both crippled the modern capacity to appreciate biblical origins. Latter-day Renaissance types like L. A. Waddell in the 1920s understood that radical kingship held a key to origins but centered their concept of eminence in an anti-Semitic bias in favor of ancient Indo-Europeans. Waddell despised the Bible as a Semitic document. He found the Renaissance principle of eminence in a set of ancient, exclusively Indo-European rulers of universal, imperial scope. He could not imagine that the rulers he admired derived from a multi-racial and polyglot elite at the core of Noah's expanding family. Neither he nor other secular scholars could reckon with the high longevities, which made this elite a practical reality. Another type of Renaissance mindset, loyal to the Bible, reacted inappropriately toward Semitism in a way that failed to appreciate the Sumerians and other non-Semites. These Biblicists reacted to the opposite extreme and were offended to discover that neither the Sumerians nor Elamites— the latter assigned to Shem's family in Genesis 10:22 — were Semitic speakers. They kept looking for Semites as though Noah himself were a Semite.

Meanwhile the ardently democratic, mainstream culture processed antiquity in a plausible but equally false manner. On the Christian side, the central emphasis on the Brotherhood of Man seemed to make common cause with biblical monogenesis: the unity of human origins in Adam and Noah. This stress on radical unity came to rest, however, in the mistaken assumption that humanity was united in race and language throughout history prior to the Tower of Babel event. As early as the Christian fifth century, St. Augustine laid a false foundation for the “enlightened” view with two mistaken beliefs about Genesis 10-11. First, that humankind was strictly unified in race and language before Babel, and secondly, that the names in Genesis 10 refer to “races not men,” and that these names, taken as persons, must be viewed only as eponymous

ancestors without concrete historical reality. Augustine and other early Christians added the equally mistaken assumption that polytheism is the same thing as idolatry. They neglected the form of polytheism affirmed in Psalm 82.

The secular worldview can be shattered at its foundation by a number of perceptions based on a harmony between the biblical account of origins and observed data: racial fixity of type; the module value of thirty-year periods in Genesis 11; the recognition that linguistic unity of language was the sin under judgment in the Tower of Babel event; a reinterpretation of eponym ancestry; evidence of both euhemerism (the equation of men and gods) and a theology of diversity of the names of God in the polytheism of the earliest nations; and the steady emphasis on kingship in the earliest records of Sumer, Egypt and India.

An accurate understanding of biblical monogenesis must be built, not on generalities, but on specific identifications of ancient names with a core of elite human beings listed in the text of Genesis 10-11. The Table of Nations in Genesis 10 refers to both races and men according to a pattern of interlocking feudal relationships. A systematic study of these lists by means of comparison with selected historical and mythological names results in certain surprises. Twelve of the names refer to women: three scattered through the Mizraim clan, four at the close of the Canaanite clan and five at the end of the Joktanite clan. At the time of the Flood, the four female survivors gained high importance as genetic carriers of the Adamic heritage of four races.

For thematic reasons the Bible practices tact by refusing to acknowledge these female identities. To do so would have meant dealing with racial diversity explicitly. The Bible diverts attention from race to realities that all men and women share in common. Race remains implicit and so does the female presence in Genesis 10. Compiled by Moses by the time of the Exodus, the Book of Genesis is in some ways an anti-Egyptian document. Hebrews of Moses' time were fully aware of the great goddesses of the Egyptian pantheon and preferred an account of origins purged of such persons. There was no room for a "goddess" in the Hebraic worldview. To specify female members of the community of names in Genesis 10 would have simultaneously promoted a distractive knowledge of racial diversity and brought to light the "Mahadevi tetrad" of the East Indians: the four female survivors of the Flood

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conceived as a four-in-one sect of women under the label "Mahadevi," "Great Goddess."

Another peculiarity of Genesis 10 is that it combines a minority of physical paternities with a majority of feudal sonships by oaths of loyalty. The Japhethite section is typical. Only the first three names in 10:2 refer to physical sons of Japheth. The fourth name refers to a grandson. The remaining three are vassals of Japheth recruited from the family of Shem. The three vassals of Gomer in 10:3 were all postdiluvian sons of Noah; and the four vassals of Javan in 10:4 combined one son and three grandsons of Sidon, son of Canaan son of Ham. Although the text places emphasis on Noah's three antediluvian sons, the full body of persons referred to throughout the text reveals an intertexture of genetic and political relationships.

These conclusions have relatively little to do with biblical exegesis. The study recorded in this book lays hold of all relevant data from high antiquity under guidelines furnished by Genesis 10-11. When I name the patriarch Ashkenaz of Genesis 10:3, for example, I am simultaneously referring to Wakan-Tanka of the Dakotas, Skan of the Sioux, Kanati of the Iroquois, Yarlaganda of the Gutians and Yarilo of the Slavs. Each name in Genesis 10 draws to focus light gathered from the ends of the earth.

This exercise in reconstructive history depends so heavily on hypotheses concerning the cross-cultural transmission of proper names that it is always subject to criticism by conventional skepticism based on academic linguistics. This sort of criticism is deeply entrenched in academia because it reflects the time, effort, and social prestige involved in the mastery of ancient languages. It reasons from fine nuances of phonetic habit and preference in specific languages as well as grammatical, syntactic, and idiomatic practices. Despite its usefulness in some cases, this critical method is fundamentally illogical in dealing with cross-cultural transmission of "foreign" names such as Persian "Ashkenaz" or "Arphaxad" in the Hebrew Bible. False assumptions are made about the closed character of linguistic cultures; and these in turn are based on popular, nationalistic or "Nativist" views of human origins as opposed to the imperial-international view developed in this study.

The replication pattern shown in Appendix V and VI furnishes positive proof of the validity of our method and basic premise. Thirteen contiguous tribes in Ptolemy's chart of ancient Germany tell an unambiguous story. As named and located, they display an

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ancestral memorial of the early postdiluvian heartland from Lydia in the northwest to eastern Arabia in the southeast and including Akkad and Sumer. "Nativist" assumptions about the origin of such tribes are quite false. Humankind once belonged to a vast, worldwide empire shaped by an elite set of fifty-four persons whose lives extended over the second half of the third millennium BCE. "Nativism" is democratic sentiment misapplied to ancient history. The opposed term "Diffusionism" is inadequate to convey the precise and explicit nature of man's imperial origin.

For believers in the Bible, there is no reason to study mythology to identify a few more instances of the Flood tradition. The purpose of the present study is to expand and develop knowledge of the early postdiluvian world community. This society was so extraordinary that knowledge of it constitutes prophetic insight. Awareness of the early postdiluvian period can reshape worldview. To appreciate, for example, what the Sumerian *Myth of Zu* means by "theft of the Enlilship" involves theocratic logic of a specifically prophetic type contrary to mainstream democratic thought.

Since the eighteenth century, democratic society has painted world history in its own image. In that century, Europeans sought to put an end to the fierce conflict between Protestants and Roman Catholics. They found a solution in the minimalist approach to religion suggested by Baron Montesquieu's *Persian Letters*. Thinkers like Benjamin Franklin turned to natural science as a means of being useful rather than wasting time on theological speculation and debate. Because the Protestant-Catholic war had been waged by rival authorities, an inevitable step was to strip religious authority of political power and reduce religion to a moral influence. Theocracy perished and was replaced by secular democracy through the pressure of a common desire for peace and security grounded in spiritual neutrality. We give this neutrality various names such as "separation of Church and State," "consent of the governed," "freedom," "the rule of law," "objectivity," "evolution," or "pluralism"—but it all amounts to the same thing—the lack of theologically explicit leadership.

The eight persons who survived the Flood lived and breathed theocracy. Efforts to interpret these persons from a modern, democratic perspective have been ludicrous. In fact, the democratic mind despairs of ever understanding them and translates that

despair into denial. Modern man doubts the Book of Genesis because he cannot cope with its political implications. The early postdiluvian lived in a context where gods, heroes, kings, and priests were given. "Kingship descended from heaven," reports the Sumerian King-List.

Secularists have done their best to suppress this reality. They instinctively shun conflict based on the rivalry of theocratic power. Much of the narrative content of this study concerns such conflict. The West Semitic myth of Baal and Anath makes the struggle seem petty as all conflicts appear from an irresponsible distance. In his character as Mummu, Aliyan Bal, Lugalzaggesi and Teutates, the patriarch Shem may appear to have been a petty tyrant struggling against other petty tyrants. However, nothing about the early postdiluvian world was petty. During the 350 years that remained to Noah after the Flood, his family created a political universe as evidenced by the systematic appearance of Sumerian city-states and the voluminous Sumerian King-List. We still live in the outer precincts of that universe. – Noah's Family Speaks, Vol-II.

1

Mesopotamian Passages

Noah's family began to colonize separate locations for the first time in the fifth postdiluvian era between the 120th and 150th years after the Flood. By this time the tragic conflict between the family of Ham and the spiritual alliance of Noah and Shem had begun. Detailed both in Genesis 9 and in the first seventy-seven lines of the *Babylonian Genesis* (Marduk Epic), this alienation lasted for centuries and destroyed much of what the Egyptians were to call "Atum," the unified totality of a cosmos built by a single family. In the fifth era, however, this destructive process was still young and full cooperation was still the rule of life. With the exception of Ham's mother, who built a separate colony in Arabia, the entire cosmos took the form of eleven colonies within Sumer, each identifiable with what became a Sumerian city. This milestone in world history meant that Sumer became the geographic seedplot of all the linguistic stocks of mankind. Strictly speaking history began here. The eleven colonies in Sumer constituted the first instance in human experience of an international context to which the word "world" is readily

applicable. Before this time humanity existed but not separate nations capable of international dialogue.

From James B. Pritchard, Ed. *The Ancient Near East: An Anthology of Texts*. Princeton (1958)

A Sumerian Myth: the Deluge

*After, for seven days and seven nights,
The flood had swept over the land,
And the huge boat had been tossed about by the windstorms
on the great waters,
Utu came forth, who sheds light on heaven and earth.
Ziusudra opened a window of the huge boat,
The hero Utu brought his rays into the giant boat.
Ziusudra, the king, prostrated himself before Utu (30).*

Utu represents the solar aspect of God distinguished in the Bible by the name Yahweh Sabaoth. The Sumerian Flood poem selects this name in keeping with the prophetic character of the solar principle, which symbolizes resurrection glory and the future millennial age as final destiny of the elite version of mankind that survived the diluvian “*end of all flesh*.” By linking the name Utu to the close of the Flood, the text matches the greatest early dispensational revolution, the Flood, with the greatest of all such revolutions, the sudden advent of resurrection mankind on earth in the future.

[Editor Note: The Sumerian statement “*Utu came forth*,” symbolizes the first time the sun appeared (resurrected) after the long [Moon-lite] flood period [in the darkness] of the Abzu, the Great Abyss of water. During the flood lunar calculations were made in the Ark as to the passing of time. As soon as the Sun appeared, solar calculation commenced the correction of “times and seasons” and was later euhemerized in the birth of the Sun god Utu by the Moon god Nanna.]

The Epic of Gilgamesh

When Ishtar heard this,

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Ishtar was enraged and mounted to heaven.

Forth went Ishtar before Anu, her father,

To Antum, her mother, she went and said:

"My father, Gilgamesh has heaped insults upon me!

Gilgamesh has recounted my stinking deeds,

My stench and my foulness." (53)

This dramatic situation captures one of the chief paradoxes of the early postdiluvian age. Although both the human beings referred to by the names Gilgamesh and Ishtar belonged to the same early postdiluvian world community, Gilgamesh is treated as a mortal ruler and Ishtar as an immortal. The epic, in fact, makes a great deal of Gilgamesh's mortality. So why the emphasis on Ishtar's "stinking deeds"? There's a trade-off here between two forms of vulnerability. The early postdiluvians were gifted with superhuman longevity. The contrast between them and their short-lived descendants eventually became apparent and had to be absorbed into tradition by some rationalization. The epic expresses the author's sense of a trade-off between the early postdiluvians' privilege of quasi-immortality and the "stinking deeds" of their irregular sexual lives needed to engineer a balanced set of diverse nations.

The Epic of Gilgamesh

"Let the gods come to the offering;

But let not Enlil come to the offering,

For he, unreasoning, brought on the deluge

And my people consigned to destruction." (70)

Enlil, "Lord Wind," is the Air principle equivalent to Hebrew Elohim, the Creator in one of the two parallel accounts in Genesis, the other being Yahweh, the Storm principle, named Adad earlier in the text. One might think the text would have attributed the Flood to Adad rather than Enlil. But it is easy to see why the Flood is blamed on Enlil instead. The speaker is Ishtar-Inanna, a granddaughter of Shem. The original Enlilship or worship of God as Elohim passed from Abel to Ham through Ham's mother. After the Flood Shem and

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Noah developed a bitter enmity against Ham's family [particularly the Canaanites] detailed in the *Babylonian Genesis*. In blaming the Flood on Enlil [Canaan] this version of Ishtar is simply blaming the "God of Ham" as though to blame [Canaan, and thus] Ham himself. All the early postdiluvians became personally identified with the versions of God they worshiped. In Genesis 6-7 both names Yahweh and Elohim appear as God of the text; but 6:15 agrees with Ishtar's speech to the extent of giving the crux words "*the end of all flesh*" to Elohim ("God") rather than Yahweh ("the Lord"). A study of the interplay between these two names in Genesis 6 suggests that Yahweh, the God of Wrath, plans the Flood in 6:6-7; and Elohim, the God of the Breath of Life, accepts the inevitable in 6:15. Obviously these names refer to only one God; but there was and is a mysterious schematization of spiritual motives symbolized by the diverse names. Early postdiluvian poetry captures this diversity and dramatizes it.

From Alexander Heidel. *The Babylonian Genesis* [Marduk Epic]. University of Chicago (1963).

*Anu was the heir presumptive, the rival of his fathers;
Yea, Anu, his first-born, equaled Anshar.
And Anu begat Nudimmud, his likeness.
Nudimmud, the master of his fathers was he;
He was broad of understanding, wise, mighty in strength,
Much stronger than his grandfather, Anshar;
He had no rival among the gods his brothers."* (18)

Nudimmud, also known as Ea, goes on to beget the mightiest of the gods, Marduk, hero of the epic. This genealogy, taken at face value, represents the original inner circle of the Hamite faction, eventually enemies of Noah and Shem.

The text asserts that Canaan equaled his father Ham but was surpassed in power by his son Sidon. All of this is literally true. Sidon became the mastermind of the gentile cosmos; and his son Shelah-Marduk, the executive power who made this cosmos a practical reality. The epic refers literally to the spiritual and political fabrication of the entity referred to in the Greek New Testament as the *kosmos*. Although Ham was a man of flawed character, he was in

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fact surpassed in power by his grandson Sidon and bears less responsibility in creating the gentile world order.

Genesis	Sumerian	Eanna 1st Dyn. Uruk	Corrections
Ch. 10	Pantheon	Bab. Marduk Epic	
Noah	Alulim	Apsu	Anu/Anu-I
Ham	Anzu/Anu-I	Anshar/Sar	Anshar
Canaan	Enlil*/or	Anu-II Anu-II	Anu/Anu-II
Sidon	Ea/Enki**	Ea/Nudimmud	Ea/Enki
Shelah	Marduk	Bel	Bel-Marduk
Uzal	Inanna/Uma	Ishtar	
Sheba, Yel. Matr.	Uma, Nammu,	Nanshe, Ningal, Ninhursag,	(Durga)

* Enlil: Identified in Origin of Nations as Canaan. Later identy is corrected to / changed to Cush in volumes 3-6.

**Enki son of Anu, the sky god, in Sumerian and Akkadian mythology and the son of Apsu, the primordial father, in Babylonian texts. He is also referred to as the son of the goddess Nammu(Uma). His wife was Ninhursag (Ninmah, Damgalnuna, and Assyrian Damkina) Their sons were:

Asarluhi (god of magical knowledge),

Enbilulu (god of canals and dikes), the human sage

Adapa the human Sage, and

Marduk the king of the gods, (later absorb the qualities of Asarluhi).

They also had eight children born of Ninhursag's efforts to heal Enki in the myth Enki and Ninhursag:

Abu (god of plants and growth);

Nintulla (Lord of Dilmun and precious metal);

Ninsitu (goddess of healing, wife of healing-god Ninazu);

Ninkasi (goddess of beer);

Nanshe (also Nanse, social justice, fertility, divination, and the interpretation of dreams);

Azimua (goddess of healing, wife of underworld deity Ningishida);

Emshag (Lord of Dilmun, god of fertility) and

Ninti (goddess of the rib, giver of life).

Enki is also often depicted as the father of one of the most popular and enduring deities, Inanna, goddess of war, sexuality, passion, fertility, love, and prostitutes. He had a twin brother, Adad (also known as Ishkur), god of weather and storms.

The Babylonian Genesis

Apsu opened his mouth

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And said to Tiamat in a loud voice:

*"Their way has become painful to me,
By day I cannot rest, by night I cannot sleep;
I will destroy them and put an end to their way,
That silence be established, and then let us sleep!"*

When Tiamat heard this,

She was wroth and cried out to her husband;

She cried out and raged furiously, she alone.

She pondered the evil in her heart and said:

*"Why should we destroy that which we ourselves have
brought forth?"*

*Their way is indeed very painful, but let us
take it good-naturedly!" (19)*

This part of the epic covers the same ground as the biblical narrative of the sin of Ham and Noah's curse-blessing in Genesis 9:20-27. Apsu is Noah and his wife Tiamat is Havilah, the mother of Ham. Here she pleads for the lives of her son, grandson and great-grandson. But her motive is not just maternal solicitude. The words *"that which we ourselves have brought forth"* refer to the early postdiluvian world order in its embryonic state some ninety years after the Flood. Noah was outraged at the bad moral and spiritual character of the Hamite faction, ancestors of the population of Sodom in the time of Lot and Abraham. His outrage found support:

Mummu spoke up and counseled Apsu;

And unfavorable was the advice of Mummu:

"Yes, my father, destroy their disorderly way;

Then verily thou shalt have rest by day and sleep by night!"

Mummu is Noah's son Shem by a different woman [Jobab, the White Matriarch] descending from Cain rather than Abel and representing the Yahweh cultus as opposed to Ham's original Elohim cultus. Morally more disciplined than Ham's people, Shem fathered the protoplast of the Indo-European stock. Owing to the alliance between him and his father revealed here, Noah blessed the "Yahweh Elohim

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of Shem" in Genesis 9:26, transferring the right to represent the name Elohim and corresponding "Semitic" stock from Ham to the more decent son Shem. Sidon[Ea/Enki] retaliated:

Ea [Nudimmud], who understands everything, saw through their plan.

He made and established against it a magical circle for all.

He skillfully composed his overpowering, holy incantation.

He recited it and thus caused it to be upon the water.

He poured out sleep upon [Apsu], so that he slept soundly.

When he had put Apsu to sleep, Apsu being suffused with sleep

Mummu, his advisor...

He loosened his band and tore off his tiara;

He carried off his splendor and put it on himself. (20)

These words refer to an event or process which created the first form of the preternatural *kosmos* named in the New Testament. Sidon, son of the Hamite patriarch [Canaan] whom Noah had cursed, succeeded by some magical means in stripping Noah of his patriarchal authority over the world community and transferred that power to himself and his son Shelah-Marduk. The remainder of the epic tells how Marduk rose to power when hostilities arose more than a century later between two halves of the world community divided into the rival city states of Erech (Uruk) in Sumer and Aratta in Iran. In order to explain how this Erech-Aratta War came to be, the Marduk Epic must be interpreted by drawing on another ancient poetic text.

Diane Wolkstein and Samuel Noah Kramer. *Inanna Queen of Heaven and Earth*. Harper and Row (1983):

Inanna and the God of Wisdom

I, the Queen of Heaven, shall visit the God of Wisdom.

I shall go to the Abzu, the sacred place in Eridu.

I shall honor Enki, the God of Wisdom, in Eridu.

I shall utter a prayer to Enki at the deep sweet waters. (12)

Enki is the Sumerian version of Ea-Nudimmud just characterized as Noah's arch-enemy Sidon in the *Babylonian Genesis*. He obtained the priesthood of El Olam, the God of eternal Wisdom and omniscience, linking this distinction to the symbol of water as in the eternal river of the New Jerusalem. His Abzu or water temple at Eridu bears the same name as the Babylonian Apsu, the overthrown Noah; so the spiritual regime sought out by the Erechite goddess Inanna is precisely the throne of power lifted from Noah and conferred on the rebel Hamite faction. In the text Enki commands his servant to welcome Inanna as an equal:

Enki, swaying with drink, toasted Inanna:

"In the name of my power! In the name of my holy shrine!

To my daughter Inanna I shall give

The high priesthood! Godship!

The noble, enduring crown! The throne of kingship!" (14)

Now wielding the same sort of power earlier displayed by Noah to create or destroy priesthoods and kingships, Sidon offers such power to the woman who, in another context, has borne their son Marduk. When Erech later went to war against Aratta under the leadership of Marduk (Sumerian Lugalbanda), Erechite power had been built on this "toast" by the kingmaker Sidon to the daughter of Arphaxad, the "Queen of Heaven." But when did this queen-making "toast" occur? What sort of spiritual transaction did it entail? The answers to these questions lie in the fact that Inanna's father Arphaxad was reckoned to be Nanna, god of the moon, and her brother Utu, god of the sun. Given his "Abzu power," Sidon set about to build a euhemeristic pantheon by gratifying these offspring of his enemy Shem. He realized that Shem's family must be honored to retain the essential unity of the Noahic cosmos known as "Atum" to the Egyptians. The event recounted in these lines occurred in the fifth postdiluvian era between the 120th and 150th years after the Flood when the still-compact world community began to build separate colonies for the first time. The locales of the text should be taken literally, not just as cult centers sacred to these divinized persons in later times but as actual residences of the persons

themselves. Inanna, based at proto-Erech, visited Sidon at proto-Eridu. At this time Sidon began his process of paganizing the world by converting priesthoods of the various names of God into euhemeristic deifications as though Arphaxad *were* El Shaddai (the lunar principle) and his son Obal *were* Yahweh Sabaoth (the solar principle). He made Obal's sister Uzal into Inanna, the planet Venus as complement to sun and moon.

The Courtship of Inanna and Dumuzi

<http://etcsl.orinst.ox.ac.uk/section4/tr40833.htm>

Dumuzi spoke:

"Inanna, do not start a quarrel.

My father, Enki, is as good as your father Nanna." (34)

Although Mesopotamia remained an international zone throughout the early postdiluvian period, a Sumerian race speaking the Sumerian language must be identified among the other protoplasts. 'The marriage of Inanna and Dumuzi the Shepherd helped to establish that race. In any scheme building discrete nations from a single family, everything depends on priority of generation since a new family established in the first postdiluvian generation could number in the millions by the time a family formed in the twelfth was just getting started. Sidon (Enki) and Inanna both belonged to the second postdiluvian generation, Sidon as grandson of the zero point Ham and Inanna as granddaughter of the zero point Shem through Arphaxad (Nanna) born just two years after the Flood. If Dumuzi the Shepherd were literally a son of Enki as the text asserts, he would be Inanna's nephew by marriage. In reality Dumuzi [Togarmah] was a son of Noah, treated here as a son of Enki (Sidon) because of the "Abzu revolution" that made Sidon Noah's replacement in the eyes of the Hamite faction.

Sumerian tradition fails to identify Inanna as Sidon's [Enki's] mate and mother of Shelah-Marduk. I have gathered this association from the East Indian tradition of Kasyapa, Diti and Surya. By emphasizing the later marriage of Inanna with Dumuzi [Togarmah], the Sumerians expressed a patriotic feeling for Inanna linking her to their proper patriarch. Sidon cultivated that patriotic motive in order

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to popularize the cult of divinizations he was creating. He encouraged the view that he, rather than Noah was Dumuzi's father. Because of Sidon's character as pantheon-builder through rebellion against Noah, everything said about Enki implies political machination. *Origin of the Nations* identifies Dumuzi as a son of Noah reduced to a vassal of Gomer under the name Togarmah in the final system of Genesis 10. Some of the patriarchs listed in Genesis 10 are immediate sons of their given fathers, some are grandsons and others are political vassals only. All three Gomerites in 10:3 were immediate sons of Noah. Owing to the "Abzu revolution" Noah disappeared from the scheme of lordship and was not even linked to his immediate postdiluvian sons. Genesis has recorded this tragic fact as a political reality without commenting on its cause except to retell the story of Noah's drunkenness and the curse on Canaan. It is left to us to discover the meaning of these events by supplying a more specific historical context. The Sumerian and Akkadian texts enable us to accomplish this even while they express motives distorted by the events they describe. For example what do we make of the lover's quarrel over ancestry attributed to the Inanna-Dumuzi courtship?

INANNA PREFERS ENKIMDU BUT MARRIES DUMUZI

SYNOPSIS: Inanna is to choose a spouse and prefers the peaceful farmer god Enkimdu. Her brother Utu suggests she marry Dumuzi "*Why do you not favor him?*" But Inanna refuses "*I shall not marry the wealthy Dumuzi.*" Dumuzi demands to know why she prefers the farmer when he has more than Enkimdu "*What has the farmer Enkidu more than I?*" Inanna is silent. On her behalf, Enkimdu tries to persuade Dumuzi but fails, until he promises to bring Dumuzi all kinds of gifts "*Wheat I shall bring thee, beans I shall bring thee.*" Ultimately, after Enkimdu fails to appease Dumuzi, Inanna gains Dumuzi as her consort. - Cain and Abel Motif: Samuel Kramer, *Sumerian Mythology*. p 101-2

This quarrel begins with Inanna's original preference for a farmer rather than the rough and lowly shepherd Dumuzi. The choice between shepherd and farmer follows the precedent of the struggle between the farmer Cain and shepherd Abel— a debate at the foundation of the struggle of political wills between Cain's descendant Shem and Abel's descendant Ham. Inanna's resistance meant that **she preferred marrying into her own white racial type [Sidon-Enkimdu/Enki] derived from Cain;** but Sidon

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persuaded her to marry the shepherd. As "Enki's son" Dumuzi had taken on the Shepherd principle of Adonai Yahweh, still another of the eight divine names and one controlled by the Red Matriarch Tiamat. These names reached into the depths of the Adamic past. Four racial types originated in the family of Adam and were carried forward into the postdiluvian world by four females selected by Noah for that purpose. The set of four variously colored females **appears in East Indian tradition as the Mahadevi tetrad of black Kali, yellow Durga, white Uma and red Mahadevi**. These racial types arose from black Adam, yellow Seth, white Cain and red Abel. The stocks that derived from these first progenitors transmitted two of the divine names each resulting in the full set of eight adopted by the eight survivors of the Flood.

THE EIGHT DIVINE NAMES

The Red Matriarch transmitted the "Enlilship" to Ham and reserved the pastoral "**Dumuziship**" for herself treating it as a premise for human sacrifice in her role as Ereshkigal [Havilah-Tiamat] goddess of the underworld. Sidon understood this occult meaning of Dumuzi's name and wielded it as an instrument in carrying out his scheme of world domination. Sidon's motive in manipulating Dumuzi the Shepherd was to wrest into the hands of the Hamite faction a majority of the eight divine names.

The genealogy at the head of the *Babylonian Genesis* shows that his father Canaan-Anu controlled the **Anship**. He himself controlled the **Enkiship**. His grandfather Ham passed the **Enlilship** to his son Cush [Enlil]; and the **Ninurtaship** rested with Cush's son Nimrod. Sidon realized that the **Ishkurship** (Storm principle) could not be taken from Shem [Ishkur, storm god]. and that the **Nannaship** and **Utuship** must rest with Shem's son Arphaxad [Nanna, moon god] and grandson Obal [Utu, sun god], Inanna's brother.

So the Dumuziship was pivotal and could be brought under control by marrying his protégé Inanna to Dumuzi.

Editors Notes:

Four racial types originated in the family of Adam and were carried forward into the postdiluvian world by four females selected by Noah

The FOUR Adamic Racial Types: Carried Postdiluvian by FOUR Matriarchs:

<u>Antidiluvian</u>	<u>Racial</u>	<u>Matriarch</u>	<u>E. Indian</u>	<u>Descendant</u>
<u>Patriarch</u>	<u>Type</u>	<u>Postdiluvian</u>	<u>Tetrad</u>	
Adam	Black	Ophir	Kali	Togarmah

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Eve	White	Jobab	Uma	Japheth	
Cain	White	Jobab	Uma	Shem	
Abel	Red	Havilah	Mahadevi		Ham
Seth	Yellow	Sheba	Durga	Noah	

Four Stocks carry Two Divine Names each:

Black	Divine Name-1	Dumuziship
	Divine Name-2	Ninurtaship
White	Divine Name-3	Enlilship
	Divine Name-4	Enkiship
Yellow	Divine Name-5	Ishkurship
	Divine Name-6	Nannaship
Red	Divine Name-7	Utuship
	Divine Name-8	Anuship

From the Great Above to the Great Below

*In **Uruk** she [Inanna] abandoned her temple to descend to the underworld.*

*In **Badtibira** she abandoned her temple to descend to the underworld.*

*In **Zabalam** she abandoned her temple to descend to the underworld.*

*In **Adab** she abandoned her temple to descend to the underworld.*

*In **Nippur** she abandoned her temple to descend to the underworld.*

*In **Kish** she abandoned her temple to descend to the underworld.*

*In **Akkad** she abandoned her temple to descend to the underworld.*
(52)

In *Origin of the Nations* the Gundestrup Caldron exterior panel devoted to the Red Matriarch Tiamat is interpreted as a map of the

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Arabian Peninsula. It was here, in Yemen, that the disastrous alienation of Noah and Ham's family took place early in the fourth postdiluvian era when Noah's family remained united in one location. The quoted text adds to my understanding of the subsequent fifth era by revealing seven locations that the world community first colonized after returning north to Mesopotamia where they had been located in the first era. A crucial detail is that the list of locations totals seven rather than eight. The clear implication is that one of the eight antediluvian progenitors and his/her protoplast remained behind in Yemen, defining the underworld or Great Below to which the myth refers. I interpret "Tiamat's realm" of Arabia as the "underworld" for a variety of reasons. The Sumerians distinguished Upper and Lower Seas, referring to the Mediterranean and Persian Gulf; therefore they conceived of the Persian Gulf-Arabian Sea-Indian Ocean continuum as the lower part of the earth. The land of Hadramaut extending eastward from Yemen takes its name from a version of the Hebrew Hazarmaveth, incorporating the Hebrew word for death *maveth*. The two lands separated by the Gulf of Aden, **Ethiopia, and Arabia, appear in early Genesis as the lands of Cush and Havilah,** where they act as markers for the races of Adam and Abel, blacks [Hap E?] and reds [Hap Q], characterized by the blood sacrifice principle of ritual death throughout the world.

Two questions face us in interpreting the text. Which of the eight patriarchs stayed behind in Yemen and why did Inanna feel obliged to revisit this land after the regime of the **fifth era** had been established in Mesopotamia? The myth identifies the Great Below with only one name, Inanna's "sister" Ereshkigal [Havilah-Tiamat]. For obvious reasons *Origin of the Nations* identifies Ereshkigal [Havilah-Tiamat] with the Red Matriarch Tiamat. But why would she and her followers remain behind in Arabia when the rest of her family including her husband Noah returned to Mesopotamia? *The Babylonian Genesis* describes bitter tension between her (Ereshkigal [Havilah-Tiamat]-Tiamat) and Noah-Apsu; but one would think that she would be satisfied by a settlement that not only kept the Hamite faction alive but exalted Sidon as Noah's substitute. The real victim of that solution was Noah, not his wife. The settlement granted the entire Arabian Peninsula to Tiamat as her proper colony at the moment when the others sought only to colonize the seven locations in Mesopotamia.

At the heart of the Arabian settlement lies the tradition of Genesis 10: 26-29, which attributes thirteen sons to Joktan,* a name

inseparable from the Semites of the Arabian Peninsula. In *Origin of the Nations* I identify all four of the antediluvian females, Inanna herself, her brother Utu and father Nanna with seven of these Joktanite names. Whatever kept the Red Matriarch in Arabia and brought Inanna there (to the Netherworld) in the fifth era relates to forming the group outlined in the Genesis passage. Arabia figured in some way as half the geographic cosmos** and as the half to which Sidon destined his protégés of the Sun, Moon, and Venus. In fact the sun god Utu, Inanna's brother, appears as Arabian sun god Hobal matching his Joktanite name Obal. Muslim Allah appears to have originated as a version of Inanna's father Nanna (Joktanite Hadoram), universal god of the moon equivalent to Abraham's God El Shaddai. To cap off this logic Joktan himself appears as Enmerkar (%), king of Erech at the time of the Erech-Aratta War; and I can only conclude that the Joktanite group of Genesis 10 constitutes the "spoils" of some group formed in Arabia by the Red Matriarch, whose original claim land of the first postdiluvian era had been the Iranian Zagros region, focal point of the territory conquered by the Erechites in that war.

[* Joktan:

[** Archaeogenetic research in Arabia summary of recent studies of mitochondrial ...reconstructs the population histories of modern Arabs... and the peopling of the Peninsula over the course of the Late Pleistocene and Early Holocene. The evidence supports the posited existence of Arabian refugia,... during the Last Glacial Maximum. Synthesising genetic and archaeological data sets, we conclude that a substantial portion of the present South Arabian gene pool derives from a deeply rooted population that underwent significant internal growth within Arabia ...At the same time, we interpret the disappearance of Nejd Leptolithic archaeological sites in southern Arabia... to represent the termination of a significant component of the Pleistocene gene pool. (Jeffrey I. Rose et al., *Tabula rasa or refugia? Using genetic data to assess the peopling of Arabia. Arabian Archaeology and Epigraphy*, 2013.)]

(%) In Volume-II, *Kingship At Its Source*, Pilkey corrects identity of Enmerkar, having him "Abimael."

The Red Matriarch's decision to remain behind in Arabia and build a counter-cosmos on the foundation of her ancestral land of Havilah undoubtedly lay at the core of Sidon's successful scheme to undermine Noah's authority. The plan called for her to rejoin the others in Mesopotamia at the outset of the sixth postdiluvian era. The delayed arrival of this exotic group would tip the balance in favor of the Hamite faction. As it turned out, Ereshkigal [Havilah-

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Tiamat]'s followers succeeded in murdering Dumuzi the Shepherd at their arrival. If this murder was pre-concerted, it meant that Sidon could now insert a Hamite into the Dumuziship and gain for the faction the control of five divine names they desired. The Arabian ancestral name Havilah is probably cognate with the name Abel, who first represented the pastoral principle and who suffered murder for it as Dumuzi was destined to do. In this case actual death succeeded to a pattern of ritual or symbolic deaths of both Noah and Inanna. As for finding a Hamite substitute for Dumuzi the Shepherd, no fewer than four other cult figures turn up in the Sumerian tradition with the name Dumuzi.

The text states that, when Inanna descended to Ereshkigal [Havilah-Tiamat]'s realm, she brought with her the seven *me* or rules of cosmic order. Because the seven fifth-era colonies of Mesopotamia have just been named by the text, context suggests that she brought with her to Arabia certain ritual tokens of authority at the seven locations, no doubt misappropriated by Sidon. If Sidon's conspiracy had not intervened, the Red Matriarch would have accompanied the rest of Noah's family to Mesopotamia and an eighth cult center would have appeared in the list given in the text. That eighth center eventually appeared in the ninth postdiluvian era as the city of Lagash. One of the most heavily reinforced conclusions of my Noahic studies is that Lagash became the capital of the same Hamite faction outlined in *The Babylonian Genesis*. A study of the rulers at Lagash reveals the on-going reality of this faction down to a point 250 years after the Flood and a century and a half after the events described in the earlier part of *The Babylonian Genesis*. In other words the faction held together despite the catastrophic Tower of Babel judgment and Erech-Aratta War. Sidon appears as Gudea very late in postdiluvian history; and his younger brother Heth (the second Canaanite) as Ur-Nanshe much earlier. The Lagashite genealogy of Ur-Nanshe names Ham as Gurmû and Canaan as Gunidu. The name Gurmû is cognate both with the Hebrew Ham and with the Hellenic Hermes. So the Lagashite tradition shows that the Hamite faction remained a concrete political reality from the time of Noah's curse deep into later history.

Inanna descended to the Great Below in order to advance the cause of that faction by enabling the Red Matriarch to build a cosmos independent of Noah's. But to accomplish this goal, she had to undergo a ritual death. The myth goes on to attribute her death in the underworld to some unspecified guilt:

Naked and bowed low, Inanna entered the throne room.

Ereshkigal [Havilah-Tiamat] rose from her throne.

Inanna started toward the throne.

The Annuna, judges of the underworld, surrounded her.

They passed judgment against her.

Then Ereshkigal [Havilah-Tiamat] fastened on Inanna the eye of death.

She spoke against her the word of wrath.

She uttered against her the cry of guilt.

She struck her.

Inanna was turned into a corpse,

A piece of rotting meat,

And was hung from a hook on the wall. (60)

Guilt remains inscrutable in this case because, for one thing, the death is not to be taken literally but like Noah-Abzu's death is to be understood as political code. Enki later liberates Inanna from this death by an inscrutable, ritual mechanism based on the same occult power that robbed Noah of political life. In reality Inanna attended the Red Matriarch in Arabia in order to become Arabian Uzal named in the Joktanite list. In '*Inanna and the God of Wisdom*' Enki "*raised his cup to Inanna*" fourteen times and "*Fourteen times Inanna received the holy **me**.*"

The Joktanite list consists of thirteen names, fourteen including Joktan. The implication is that Sidon sought to create a fourteen point cosmos independent of Noah's— twice the number of *me* Inanna brought with her in passing the seven gates of the underworld. A summation of those seven gates and the seven Mesopotamian cult centers total fourteen as though Noah and his estranged wife had worked out an equivalence of seven principles in both halves of their world. Sidon schemed to unite the two sets of seven by means of Inanna's visit to Arabia. The ritual death of Inanna implies that she carried with her the doomed order of the seven colonies in Mesopotamia; and that is precisely why **Sumerian tradition falsely identifies those seven colonies as the doomed antediluvian world by misidentifying the Tower of Babel event**

as the universal Flood. Sidon delivered his "death stroke" against Noah in the ritual instant that Ereshkigal [Havilah-Tiamat] struck and killed Inanna. With her perished the seven cities she left behind in Mesopotamia and whose *me* or principles of order she carried with her by means of Sidon-Enki's authorization. Curiously we will see that there were five additional Mesopotamian colonies in the fifth era and that these were reckoned explicitly "antediluvian" by the Sumerian King-List.

The style of these texts shows how such political scheming worked. The constant ritual repetitions and symmetries demonstrate that Noah's family never conceived of themselves as eight random survivors of the Flood. They saw themselves as creators of a perfect theocratic cosmos under God, the "Atum" of the *Memphite Theology of Creation*. My book *Origin of the Nations* failed to make much of an impression in the 1980s because empirical thinkers cannot be brought to believe that poetic, ritual symmetry is the measure of reality and randomness its inferior by-product. When I read texts such as the one describing Inanna's passage of the seven gates and is told seven times "Quiet, Inanna, the ways of the underworld are perfect/ They may not be questioned," I come home to a reality which empirical thought cannot comprehend.

In the latter stages of the myth Enki intervenes to raise Inanna from the dead after Enlil and Nanna have refused to help. What are we to make of this detail of the "epic apparatus?" The setting remains the fifth postdiluvian era when the faction of Noah and Shem was in the ascendancy despite Sidon's machinations with Arphaxad's daughter. At this time Shem was enjoying the effects of Noah's having blessed his "Yahweh Elohim," which meant that he controlled the "Enlilship" or right to represent Elohim in Mesopotamia no matter what the Red Matriarch was doing in Arabia. Therefore Shem figures as the angry version of Enlil at this point; and his son Arphaxad remains loyal to him in the face of his daughter Inanna's conspiracy with Sidon. The text accurately pictures Shem and Arphaxad as working together against Sidon and Inanna. This loyalty will figure directly in the scheme of the Erech-Aratta War.

The Dream of Dumuzi

Scarcely had she spoken these words

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When Dumuzi cried out:

'My sister [Geshtinanna]! Quickly, go up the hill!

Do not go with slow noble steps.

Sister, run!

The Galla, hated and feared by men,

Are coming on the boats.

They carry wood to bind the hands;

They carry wood to bind the neck.

Sister, run!' (77)

At the opening of the sixth postdiluvian era 150 years after the Flood, the Hamite faction came to power and immediately set about to subvert the plan to colonize various points in Mesopotamia. They planned to draw the entire world community to a single location as it had been previous to the fifth era. They chose the location known to the Bible as "Babel." Their goal was to reduce the entire world community to a single linguistic stock speaking Hamitic (Egyptian). They taught this language to everyone who arrived at Babel and they compelled the unwilling to join them by force—the first instance of organized violence in early postdiluvian history. In *Origin of the Nations* I deduce this circumstance from two sources: a Mesopotamian seal showing one figure beating another at the foot of a tower and the East Indian tradition of the god Varuna, who is shown with a rope for taking men captive. I equate Varuna with Nimrod, whom I interpret as the Sumerian Ninurta-Ningirsu, the god of physical strength and literally the strongest male in the world community at a time when the use of weapons against fellow early postdiluvians remained comparatively unthinkable.

The text pictures Dumuzi as the chief victim of this scheme. In *Origin of the Nations* I identify Japheth as the chief victim but now believe that Dumuzi the Shepherd was murdered outright. The *Galla* or demons that pursue him are pictured as arriving in boats and using wood as Varuna uses his rope to bind captives. The boats imply that the signal event of the Tower of Babel scheme was the arrival of the Red Matriarch's followers returning by boat via the Arabian Sea and Persian Gulf. The alien *Galla* figure as her followers under Nimrod. To reinforce that idea my reconstruction of the later Erech-Aratta War equates the Red Matriarch's chief agent Kingu in *The*

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Babylonian Genesis with Peleg and allies him with Nimrod as though the latter still regarded the Red Matriarch as his sovereign.

As a corporate body of invaders and captors the *Galla* figure as a populace who had remained with the Red Matriarch in Arabia. I will consider evidence later that they consisted of two protoplasmic nations, Lower Egyptians and Hellenes (1). In Hellenic tradition the guiltiness of the *Galla* translates into the guilt motif of the Titans. As for the Egyptians, the forced alienation from their first father Japheth helps to explain why they would choose to remain in Arabia nearer Egypt where the world community had already spent time before crossing to Yemen. These "Hamites" arrived by boat in Mesopotamia and virtually took the colonists there captive in an attempt to reduce the world community to a single stock at Babel.

[1. According to legend, a city in the region of Phthiotis, founded by Hellen. Hellen, in Greek mythology, a king of Phthia (at the northern end of the Gulf of Euboea), son of Deucalion (the Greek Noah) and Pyrrha and grandson of the Titan Prometheus; he was the eponymous ancestor of all true Greeks, called Hellenes in his honour. The Hellenes consisted of the Aeolians, Dorians, Ionians, and Achaeans, traditionally descended from and named for Hellen's sons, Aeolus and Dorus, and his grandsons (by his third son, Xuthus), Ion and Achaeus. Hellen was the son of Deucalion (or sometimes Zeus) and Pyrrha, and was the brother of Amphictyon. By the nymph Orseis. He became the father of three sons: Aeolus, Xuthus, and Dorus and a daughter Xenopatra. According to the Hesiodic Catalogue of Women, his sons were themselves progenitors of primary tribes of Greece: Aeolus the Aeolians, Dorus the Dorians, and Xuthus the Achaeans and Ionians through his sons Achaeus and Ion

Before the Greek city states and the late name Hellas, we might call these the proto-Hellenes. In Homer the Greeks are called 'Achaeans', 'Argives', or 'Danai'.]

Dumuzi was singled out for murder because the primordial murder of Abel acted as precedent for the shepherd Dumuziship and because Sidon sought to capture a fifth divine name for the Hamite faction. In later Egyptian culture shepherds were especially despised as though perpetuating the contempt the *Galla* must have felt for their shepherd victim. The death of this Sumerian shepherd served as precondition of the Tower of Babel design to reduce the entire world to a greater Egypt. Certain anomalies in the way his Genesis 10 name **Togarmah** appears among the Indo-European Tocharians and Armenians suggest that he had long since disappeared personally from the scene of early postdiluvian events. As a postdiluvian son of Noah, he sealed with his blood Sidon's plan to destroy Noah's authority, not just in the eyes of the Hamite faction but in practical fact. His major race the Sumerians proper became the first orphan nation.

The Babylonian Genesis

After the birth of Marduk the story shifts focus to the figure of Tiamat's agent Kingu, who appears in Genesis 10 as Peleg, "the Divider." A mistake made in *Origin of the Nations* is a failure to identify Peleg with the Sumerian Emperor Lugalannemundu, who is notable for two reasons. First he claims control over eight regions of the Sumerian world which my book identifies as the original set of eight claim lands of the diluvian eight survivors. In the book, however, I failed to recognize the significance of Lugalannemundu's professed reign of ninety years. I realized that Peleg reigned over the Noahic community in the seventh postdiluvian era in a context known as the First Kish dynasty. He began this reign 180 years after the Flood. What I failed to notice is that those ninety explicit years extended from then to the 270th year when Peleg's son Reu began his imperial reign as Sargon of Agade [= Nimrod, son of Cush]. It is obvious now that despite his defeat in the Erech-Aratta war Peleg claimed never to have lost power over Mesopotamia. One might call the Erech-Aratta War a "pyrrhic defeat" for a ruler who claimed never to have lost control of the Mesopotamian world. What really happened was that Peleg held power in the two eras before and after the war era but lost it then with profound results for the design of world ethnology.

The Babylonian epic turns to the birth of Peleg's grandfather:

Within the Apsu [Temple] Marduk was born;

Within the holy Apsu Marduk was born.

He who begat him was Ea, his father;

Damkina, his mother, was she who bore him. (Heidel, 21)

Aside from confirming that Sidon celebrated his victory over Noah by naming the Abzu temple at Eridu after him, this account of Shelah-Marduk's birth is highly anachronistic. The Apsu temple symbolized the period of Noah's reign as Apsu when Shelah was born thirty-seven years after the Flood.

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The text states that Marduk was literally born in the Abzu temple to signal that Shelah owed his rise to power to his father's cultus as Enki there. Damkina is an anachronistic name for Inanna, whose divine name in the Semitic language of the epic was Ishtar. What the Ea-Damkina marriage represents is the understanding between Sidon-Enki and Inanna in the fifth postdiluvian era. Instead of giving birth to Shelah in this period they laid the groundwork for the power he displayed at the outbreak of the Erech-Aratta War. A further reference to Ea's taking control of Mummu-Shem with a nose rope implies that the text is condensing into these transitional lines the entire history of the intervening years and including the era of Varuna's captor's rope, the Tower of Babel scheme to humiliate Shem and Noah. All these events led up to the "birth of Marduk," this patriarch's rise to power as child of the two great conspirators, Sidon and Inanna-Uzal. To call these figures "conspirators", however, is misleading since all of the Noahic patriarchs were consciously involved in a grand scheme to build a cosmos— precisely what *The Babylonian Genesis* claims for its theme. It's just that Sidon led a Hamite faction determined to create a different sort of cosmos from the one favored by the more godly Noah and Shem. The epic proceeds to motivate Tiamat to avenge the "death" of her husband Apsu:

*The gods were not at rest, carrying on like the storm;
They planned evil in their hearts.
They said to Tiamat, their mother:
"When they slew Apsu, thy spouse,
Thou did not march at his side, but thou didst sit quietly.
He made. . . . fear.
Disturbed is thy interior, and we cannot rest.
Remember Apsu, thy spouse,
And Mummu, who were vanquished; thou dwellest alone.
Thou art not a mother, restlessly thou runnest about.
Thou dost not love us any more. (22-23)*

Obviously these gods speak for the faction loyal to Noah and Shem. They rebuke the Red Matriarch for failing to support Noah when Sidon took action against him and for "dwelling alone" in

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Arabia in the fifth era when the rest of the world community were trying to build a stable system of colonies in Mesopotamia. Their words are intended here to motivate the Red Matriarch's action in supporting Peleg's separatist city of Aratta in the eighth era. Aratta lay somewhere in Iran within her original claim land of the first postdiluvian era. Just as her separatist regime in Arabia led to the chaos of the Tower of Babel event, her separatist regime at Aratta led to the chaos of the Erech-Aratta War. If the phrase "carrying on like the storm" accurately translates the original, it reinforces Shem's primary association with Yahweh, the God of storms in Psalm 18. The storm principle means punitive wrath through conviction of sin—a convictedness beginning with guilty Cain, carried forward by Shem and reintroduced at the giving of the law to Moses under Yahweh's name. In the ancient world all of the major storm gods except Indian Indra refer euhemeristically to Shem—Sumerian Ishkur, Ugaritic Aliyan Bal, Syrian Adad, Hittite Teshup and Teutonic Thor-Sig.

*They separated themselves and went to the side of Tiamat;
They were angry; they plotted, not resting day or night;
They took up the fight, fuming and raging;
They held a meeting and planned a conflict. (23)*

Although the words "they separated" are pretty general, they record what might be called the "Great Schism" of early postdiluvian history. Explicit mythological evidence for this event comes from an exotic source. The Pygmy Negrito people of the Andaman Islands state that their god of the northeast wind Puluga divided the world community into two halves because of over-population, migrated with them to the northeast and left the other half with his brother Darya in the southwest. At the close of the seventh postdiluvian era 210 years after the Flood, Peleg had ruled the world community from Kish for thirty years. Owing to a new agreement with the Red Matriarch, he determined not to relinquish power but to set up in Aratta within her original claim land at or beyond the Zagros Mountains. This scheme drew on the precedent of the Red Matriarch's sojourn in Arabia. She may well have advised Peleg that he could turn the tables on the Hamite faction by echoing their own exploit of the *galla* raid in returning to Mesopotamia to take the

world community by force. To this end she offered the same Herculean enforcer Nimrod, who now entered into an alliance with Peleg, blurring the distinction between the Hamite and Shemite factions.

That distinction had already been blurred by the birth of Shelah, Peleg's grandfather, thirty-seven years after the Flood. Shelah united the genetic lines of Ham and Shem as Ham's great-grandson through Canaan and Sidon and Shem's great-grandson through Arphaxad and Inanna. According to *The Babylonian Genesis* the Erech-Aratta War boiled down to a conflict between two men, Shelah and his grandson Peleg. *Origin of the Nations* claims that Peleg was serving the godly cause of Noah and Shem and Shelah the comparatively godless cause of Ham, Canaan and Sidon. But that argument has always been complicated by the turncoat behavior of the Red Matriarch and Nimrod and by the fervent Semitic voice of the Babylonian text that makes Marduk out to be a supreme hero and Kingu a villain. My position has always been that the voice of the text represents a corrupt Babylonian orthodoxy waging propaganda war against the godly Peleg analogously to the war waged by the Roman Catholic Counter-Reformation against the Puritans. But this analogy can only be taken so far; and the righteousness of Peleg's action in the Erech-Aratta War must be demonstrated by positive evidence. The simplest argument for it is that he had reigned over a First Kish order in an era reserved for the Shem-Noah faction. Then after the war era he returned to Mesopotamia to finish out his ninety years as Lugalannemundu. Given this perspective, the Erech-Aratta War looks like the fault of the Hamite faction rather than his fault. But then we are faced with the fact that God gave the victory to Shelah-Marduk rather than to Peleg-Kingu just He gave the victory to the Catholic cause in parts of Europe formerly held by Protestants such as Bohemia. For better or for worse the voice of *The Babylonian Genesis* arises from the power that won the Erech-Aratta War. The antagonistic Tiamat makes war by means of eleven "monsters":

*Altogether eleven kinds of monsters of this sort she brought
into being.*

*Of those among the gods, her first born, who formed
her assembly,*

She exalted Kingu; in their midst she made him great.

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*To march at the head of the army, to direct the forces,
To raise the weapons for the engagement, to launch the attack,
The high command of battle,
She intrusted to his hand. (24)*

When I wrote *The Origin of the Nations*, I was not as prepared as I am now to interpret the eleven “monsters” that Tiamat devised to serve the cause of Aratta. I did not yet understand how the Red Matriarch had remained behind in Arabia to create what eventually became the Joktanite thirteen of Genesis 10. Because I realized from the Andamese tradition that Joktan remained to rule at Erech, I assumed that the Joktanite group would have served the Erechite cause. Now I realize that Peleg and others loyal to Shem and Noah persuaded the Red Matriarch to join their cause. She made available to them nearly the whole of her creation, the Joktanite group. Eleven of the thirteen constitute the eleven “monsters” of the epic. Her design split the Joktanite thirteen, bringing eleven to Aratta and leaving two behind in Erech with Joktan himself. The two who remained behind were Inanna-Uzal and Utu-Obal. Inanna invariably appears in Sumerian tradition as the spiritual queen of Erech. We will see that she took both sides in the Erech-Aratta conflict and dwelled at both cities alternately. Her mythological equation with the planet Venus suggests that she saw herself in a dual role as eastern Morning Star and as western Evening Star. This dualism was well suited to represent the duplicity she practiced as protégé and agent of Sidon-Enki.

The eleven Joktanites loyal to the losing cause at Aratta can be listed here to give some idea of how the world community was split by the Great Schism. Curiously many of the Joktanites were females like the Red Matriarch herself who appears in the list under the name Havilah derived from her ancestral land of Arabia— a name also assigned to her antediluvian son Ham in the Cushite section of Genesis 10. In the full Joktanite list females outnumber males eight to five and among the eleven “monsters” gathered by Tiamat (herself one of them) seven to four. The identities of all thirteen are as follows:

ARATTA FACTION

Almodad (female) -- Peleg's sister Bilika in the Andamese context; the Polynesian volcano goddess Pele

Sheleph (male) -- A son of Utu-Obal but by Peleg's sister

Hazarmaveth (male) -- A son of Shelah given the name Mot, "Death" in Ugaritic mythology

Jerah (female) -- A daughter of Utu-Obal and his sister Inanna-Uzal

Hadoram (male)-- Arphaxad-Nanna, a son of Shem born two years after the Flood

Diklah (male) -- A son of Hadoram-Arphaxad-Nanna

Abimael (male) -- Caradoc, son of Japheth's grandson Javan-Bran and patriarch of the Cardouchi or Kurds

Sheba (female) -- The antediluvian Yellow Matriarch Durga-Ninhursag

Ophir (female) -- The antediluvian Black Matriarch Kali- Dumuzi-abzu

Havilah (female) -- The antediluvian Red Matriarch Mahadevi-Ereshkigal, Tiamat of the epic, mother of Ham

Jobab (female) -- The antediluvian White Matriarch Uma-Nanshe, Kishar of the epic, mother of Shem and Japheth by Noah and Canaan by Ham

ERECH (URUK) FACTION

Uzal (female) -- Inanna, spiritual Queen of Erech, a daughter of Hadoram-Arphaxad-Nanna, close ally of Noah's enemy Sidon

Obal (male) -- A son of Hadoram-Arphaxad-Nanna

The ability of the Red Matriarch to rally her three antediluvian "sisters" to the cause of Iranian Aratta owed much to the fact that all but the White Matriarch's claim land lay in Iran— Black Kali's in Elam, Yellow Durga's in Marhashi-Persia and the Red Matriarch's own in the Zagros-Gutium (Media of biblical times). The male claim lands lay to the west of Iran— Japheth's in Syrian Mesopotamia, Ham's in the Amorite region of Martu, Noah's in proto-Assyrian Subaria and Shem's in Akkad as complement to his white mother's claim over Sumer. In that sense the Erech-Aratta War may look like a battle of the sexes. But in this case the females rallied to the cause of Shem and Noah. The real issue at this point is who made up the Erechite faction. The epic shows that the hard core of this faction remained Inanna's lord Sidon, the god Enki, known to the epic as Ea:

After Tiamat [Havilah, Red Matriarch] made strong preparations,

She made ready to join battle with the gods her offspring.

To avenge Apsu [Noah], Tiamat did this evil.

How she got ready for the attack was revealed to Ea [Sidon].

When Ea heard of the matter,

He became benumbed with fear and sat in silent gloom.

After he had reflected on the matter and his wrath had subsided,

He went to Anshar [Ham], his grandfather. (25)

[Sumerian. Gen. = Anshar > Anu > Enki) =

Akkd. = Anshar > Anu > Ea =

Heb. = Ham > Canaan > Sidon =

Greek = Uranos > Cronus > PoSeidon]

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In other words Sidon turned to Ham to advise him on how to oppose the uprising of half the world against him. Eventually this consultation leads to the election of Marduk as the only hope to conquer Tiamat and Kingu; but Sidon has begun the process by honoring the antediluvian elder Ham. Analysis will show that Ham was living at his colony with Cush at Nippur in the fifth era; but the epic gives no hint of where he is located at the outset of the eighth. Ham had failed in his attempt to convert the world community into Egyptian speakers in the Tower of Babel era but was now prepared to take part in an action to re-unite the world community contrary to the schismatic alliance of his mother with Peleg-Kingu.

At this point I set aside the heavily biased and repetitious Babylonian version of the war and turn to the much soberer version titled by Samuel Noah Kramer, "Enmerkar and the Lord of Aratta: A Sumerian Epic Tale of Iraq and Iran." Although Kramer's historical worldview is nothing like mine, *The Sumerians* (1963) has always been a major source of empirical data. Kramer's version of the story begins as follows:

Once upon a time, Enmerkar, son of the sun god Utu, having determined to make a vassal state of Aratta, implores his sister, Inanna, the powerful Sumerian goddess of love and war, to see to it that the people of Aratta bring gold, silver, lapis lazuli, and precious stones and build for them various shrines for the gods and temples, particularly the Abzu, the sea temple of Enki, in Eridu. (270)

If Enmerkar is to be understood as Peleg's brother Joktan, he is not literally a sibling to Inanna and Utu but a vassal to their cause destined to become lord or "father" of the entire Joktanite group, including Utu, Inanna and Nanna. Clearly Sidon-Enki had worked to win the favor of this patriarch— in reality his great-grandson through Shelah and Eber— in the same way that he had won over the three "deities." Sidon has given ruler-ship over Erech to him at the outset of the eighth era in the same way that he raised Inanna to rulership in the fifth era. It follows logically that Enmerkar should seek to enrich Sidon's Abzu temple, the inner sanctum of his mystical victory over Noah-Apsu. His appeal to Inanna to persuade Aratta to provide wealth for that purpose implies that she possesses some special hold over the Aratta faction. The simplest explanation lies with her and her brother's membership in the Joktanite group as listed above.

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Kramer's account continues and highlights Sidon's supreme importance as prime mover behind all these events despite the desperate consternation he expresses in *The Babylonian Genesis* at the creation of the Aratta regime:

Inanna, heeding Enmerkar's plea, advises him to seek out a suitable herald to cross the imposing mountains of Anshan and assures him that the people of Aratta will submit to him and carry out the building operations he desires. Enmerkar selects his herald and sends him to the en of Aratta with the message containing a threat to destroy and make desolate his city unless he and his people bring down gold and silver and build and decorate Enki's temple. To further impress him, Enmerkar instructs his herald to repeat to him the "spell of Enki," which relates how the god Enki had put an end to man's "golden age" under Enlil's universal sway over the earth and its inhabitants.

Sidon had, in fact, put an end to the "golden age" of Noahic unity, which had lasted for at least the first three postdiluvian eras prior to the curse on Canaan. He had destroyed Noah's authority by means of a "magic circle"; and now he threatened to achieve the same sort of result with the "spell of Enki." The world system of the gentiles is to some extent the result of the "spell of Enki."

The next paragraph of Kramer's summary puts Inanna in a somewhat altered light:

The herald, after traversing seven mountains, arrives at Aratta, duly repeats his master's words to its en and asks for an answer. The latter, however, refuses to yield to Enmerkar, claiming that he is Inanna's protégé and that she had brought him to Aratta as its ruler. Thereupon, the herald informs him that Enmerkar had brought Inanna to Erech and had made her queen of its temple, Eanna, and that the goddess had promised that Aratta would submit to him.

What do we make of the strange claim that Enmerkar rather than Enki created Inanna's power at Erech? If we abandon euhemerism completely at this point, it almost seems that Inanna is a cosmic abstraction to whom the rulers of these city states have been praying; and Enmerkar's bringing Inanna to Erech would mean

something like setting up her idol in the Eanna temple. But Sumerian mythology gives no basis for abandoning euhemerism; the gods are always presented as concrete, anthropomorphic beings. What makes Inanna's role in this epic troublesome is that we don't see her acting in propria persona, implying either that she is absent or dead and now being treated as a cosmic abstraction. The one clear point is that both parties in the Erech-Aratta dispute claim some sort of prior alliance with the Queen of Heaven, Arphaxad's daughter.

We have seen that *The Babylonian Genesis* replaces the divine name Inanna or Ishtar with a humbler name Damkina as Sidon's wife and the mother of Marduk. A truism of my understanding of the early postdiluvian world is that the patriarchs keep reappearing in new eras under new names like the avatars of Vishnu. Therefore we might suppose that the name Inanna applies to Arphaxad's daughter only in the fifth era and that she lost her connection with this name at her ritual "death" in Arabia. Similarly Noah has "died" as Apsu but goes on living under different names for the balance of his 350 years after the Flood. Peleg "dies" as Kingu and reappears as Lugalannemundu. So the opposing voices of Kramer's text are bandying Inanna's name about in a semi-euhemeristic way as an abstraction connected with what Arphaxad's daughter did or said only in earlier times. The woman herself has degenerated into Damkina. But if that's the case, where are Enmerkar and the *en* of Aratta getting there convictions about the will of Inanna?

Whatever the answer the name Inanna played a major role in the ideological struggle of the Erech-Aratta War. We can seek to account for the importance of her name no matter what the woman herself was or was not doing. How could Enmerkar, Inanna's great-grandson Joktan, claim to have brought her to Erech when we know that she was living in Erech some ninety years before his reign began? According to the myth of her descent to the underworld, she actually visited Arabia and ritually "died" there but was raised from the dead by Sidon-Enki. I assume that means that she returned to Mesopotamia at the start of the sixth era sixty years before Enmerkar's rise to power. Enmerkar's claim to have introduced her at Erech would make sense if he had already achieved the lordship over the thirteen Joktanites revealed in the Bible. In that sense she now figured as his vassal Uzal and he could claim to have brought her to Erech at the moment that he began his reign there.

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But how about the matching claim by the *en* of Aratta that he owed his power to Inanna? Assuming that this *en* is Peleg— Kingu of *The Babylonian Genesis*— we know that he owed his power to the Red Matriarch, Inanna's "sister" Ereshkigal [Havilah-Tiamat]. We also know that Ereshkigal [Havilah-Tiamat] had ritually "slain" Inanna in Arabia. Does Peleg's claim mean that the Red Matriarch had taken over Inanna's identity at the time of the "slaying" just as Sidon had usurped the "Abzu" authority at Noah's "death?" If so, Inanna's name is being pulled in two different directions by the logic of the Great Above and the Great Below. Enmerkar, reigning over the chief city of the Great Above, claims that he controls Inanna's name by virtue of reigning over her city and temple. His brother Peleg counters that claim with his own that Inanna had given up her power to the Red Matriarch in the Great Below. As it turned out the Erech-Aratta War sent the people surrounding Peleg at Aratta to such locations as the Andaman Islands and Polynesia far into outer reaches of the Great Below.

The role of Inanna's name becomes somewhat clearer in Kramer's next paragraph:

The en of Aratta is stunned by this news. He composes an answer for the herald to take back to his king in which he admonishes Enmerkar for resorting to arms and says that he prefers a "contest," that is, a fight between two selected champions. He goes on to say that, since Inanna has become his enemy, he is ready to submit to Enmerkar only if he will send him a large quantity of grain. The herald returns to Erech posthaste and delivers the message to Enmerkar in the courtyard of the assembly hall. (270)

Taken at face value the passage implies that Peleg was genuinely surprised that Inanna was remaining true to Sidon and the Hamite faction in opposing his separatist scheme at Aratta. Apparently the Red Matriarch had told him at the outset of the scheme that Inanna remained under her control just as she was within the seven gates of the underworld. So Inanna's name was not only being pulled in two different directions but the woman herself has now cast her lot with Erech in a way that she had not when the Aratta scheme went into effect.

Because Inanna was represented by the white planet Venus, I find it useful to consider the dualism of Morning Star and Evening

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Star in interpreting the political ambivalence of her name in the Erech-Aratta conflict. It is not possible to exaggerate how important symbolic structures were to Noahic times when the world became a symbolically reinforced work of art. A passage in the myth of Inanna's descent to the underworld states they she traveled east rather than south in visiting the Great Below. Much of the Arabian Peninsula extends eastward from Sumer in forming the southern shore of the Persian Gulf. In playing her dual role in the Erech-Aratta scheme, Inanna the woman may have been led by the mastermind Sidon or her own reasonings to see herself in two aspects attuned to the white planet. In encouraging Peleg to see her as an ally, she may have seen herself as the eastern Morning Star only to form the threatening alliance with Enmerkar as the Evening Star equivalent to Hellenic Hesperis and the Hesperides in the west.

The next paragraph of Kramer's account continues to sympathize with Enmerkar-Joktan and makes Peleg out to be an egotist much as *The Babylonian Genesis* views him as Kingu:

Before making his next move, Enmerkar performs several acts apparently ritualistic in character. (21)

By our democratic-empirical standards, the whole Noahic enterprise was one long, theocratic ritual performance:

First he takes counsel with Nidaba, the Sumerian goddess of wisdom. Then he has his beasts of burden loaded with grain. They are led to Aratta by the herald, who is to deliver to its lord a message eulogizing Enmerkar's scepter and commanding the lord to bring Enmerkar carnelian and lapis lazuli.

When we consider that Enmerkar and the lord of Aratta were brothers defined in Genesis 10:25, this communication between them may seem impersonal. That note of impersonality, however, was the rule, not the exception. In the monogenetic world everybody was everyone else's relative. The issue was never blood relationships but political power and theocratic mystique. Peleg is negotiating here, not with a brother, but with "Enmerkar's scepter." Identities were governed, not by the soul— individual entity— but the "public power" of the spirit as imparted to man by Enlil, "Lord Wind."

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On arrival the herald piles up the grain in the courtyard and delivers his message.

The people, delighted with the grain, are ready to present Enmerkar with the desired carnelian (nothing seems to be said of the lapis lazuli) and to have the "elders" build the "pure house" for him. But the hysterical en of Aratta, after eulogizing his own scepter, refuses and insists, in words identical to Enmerkar's, that the latter bring him carnelian and lapis lazuli.

This "hysterical" response accords with the fact that this Peleg had reigned over the entire human race in recent times, had superintended the formation of nations which still exist and was one of the most powerful and significant human beings who ever lived. Naturally the secularistic Kramer knows nothing of that.

The next paragraph continues to emphasize ritual in this conflict between Noahic brothers:

On the herald's return to Erech, Enmerkar seemingly consults the omens, in particular one involving the sushima-reed, which he brings forth from "light to shade" and from "shade to light," until he finally cuts it down "after five years, after ten years had passed."

The length of this consultation implies doubt by Joktan about the validity of his cause. I say "validity" rather than justice because justice was irrelevant in a theocratic cosmos where outcomes would be determined by destiny. The issue in formative power politics is God's inscrutable will rather than considerations of individuals "rights" demanded by the individual and powerless soul. Enmerkar-Joktan had to weigh his "scepter" against Kingu-Peleg's. Omens look silly to individuals caught up in demands for "rights" but not to those concerned for the direction of destiny in a cosmos of rival powers.

He sends the herald forth once again to Aratta, this time merely placing the scepter in his hand without any accompanying message.

Democratic sentimentalism has never been able to grasp the significance of authoritative ritual, even in the case of well known

rituals such as baptism. Empiricists always assume that they can explain things, not realizing that highly empowered spirits seek to enact things, not explain them:

The sight of the scepter seems to arouse terror in the en of Aratta. He turns to his *shatam* and, after speaking bitterly of the plight of his city as a result of Inanna's displeasure, seems ready to yield to Enmerkar. Nevertheless he issues a challenge to Enmerkar. This time he demands that Enmerkar select, as his representative, one of his "fighting men" to engage in single combat with one of his own "fighting men." Thus "the stronger will become known."

Again democratic sentimentalism always balks at the logic of trial by combat expressed here. In *Origin of the Nations* I identify the Erech-Aratta era as sacred to the principle of El Gibbor, the God of Strength, known in Sumer as the god Ninurta-Ningirsu, euhemeristic Nimrod. The wording of Kramer's summary tells the tale. The goal is to determine whether El Gibbor favors Erech or Aratta, not to struggle endlessly over personal rights. When the Hamite faction established their Sumerian capital at Lagash in the ensuing era, they made their chief deity Ningirsu as though to acknowledge the role this god played in creating the "world that then was."

The challenge, in riddle-like terms, asks that the selected retainer be neither black nor white, neither brown, yellow nor dappled—which seems to make little sense when applied to a man.

The riddle is simply a rhetorical flourish based on the human resources which Peleg had brought with him to Aratta. The color brown is interchangeable with red. Certain traditions affirm that Nimrod was a spotted mulatto, who wore a leopard skin symbolic of his own color. All four of the color-selected antediluvian matriarchs had joined Peleg and so had Nimrod. So the challenge says in effect, "Try to come up with a champion that I cannot match racially." Peleg had sharpened his awareness of racial categories in the First Kish period when he superintended the colonization program symbolized by the animals shown in the Cernunnus panel of the Gundestrup Caldron.

The remaining paragraphs of this particular story fail to mention the role of Lugalbanda, the real key to the Erech-Aratta War. Kramer's suggestion that Enmerkar's mention of duello garments mean that Peleg's riddle does *not* refer to skin color is a needless analytic scruple typical of the limitations of empirical thought in the absence of symbolic science. Obviously garment

colors can symbolize skin colors. Why didn't the *en* of Aratta mention the colors blue, green and purple? Two more details should be mentioned. The *en* declares that Aratta retains the favor of Inanna because her house and bed remain there, reinforcing the euhemeristic possibility that the woman herself had been playing a role both there and in Erech. Equally important the Sumerian storm god assists the Aratta faction by bringing them wild wheat and beans. To the allegorist that only means that rain has come for growing a crop. To the euhemerist Ishkur is the Sumerian version of the universal Storm God Yahweh and by extension his priest Shem. Peleg had always allied himself with the Shem-Noah faction; and it follows that Shem should have supported the Aratta faction in propria persona. As a godly priest of Yahweh, Shem would have distinguished between himself and God. Perhaps he prayed for rain and got it.

At this point I omit the brief second tale of the Erech-Aratta conflict and come to the definitive third, "Lugalbanda and Aratta," focusing on Lugalbanda, "Younger King," the Sumerian counterpart to Marduk in the strictly euhemeristic sense that both names refer to the same person, Shelah of Genesis 10:24, where he is identified as son of his grandfather Arphaxad I. This figure appears separately in the Volkertafel system of Genesis 10 in 10:22 as "Arphaxad" and can also be called Arphaxad II. In reality, however, he was Sidon's son by Inanna 37 years after the Flood when she was in her teens enabling two generations to be crowded into the 35-year span indicated in 11:12. Inanna's silent presence in the genealogy is confirmed by the intervention of a cipher name Cainan between Arphaxad and Shelah in the Septuagint translation; and that extra name becomes canonical in Luke 3:36. This mysterious intervention of the Queen of Heaven in New Testament scripture parallels the way her Babylonian name Ishtar entered Jewish history in the name Esther, the national savior whose uncle Mordecai was named for Marduk, the Babylonian name of Shelah. Why did Shelah bear the name "Younger King" in Sumerian times? The line of Shem in Genesis 11 became an imperial line boasting Peleg as Sumerian Emperor Lugalannemundu and Reu, Serug and Nahor as the Akkadian Emperors Sargon, Manishtushu and Naram Sin. Perhaps the head of Shem's line Arphaxad I was understood to be the "elder king" bearing this name; so Shelah became not only Arphaxad II but the younger of the two kings bearing that name. In any case the wild adulation expressed toward this person as Marduk in *The Babylonian Genesis* derived from the

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role played by the comparatively humble Lugalbanda in a military exploit responsible for creating the "world that now is."

In his summary Kramer begins by referring to Lugalbanda as one of a class of military "heroes" in the service of Enmerkar:

Lugalbanda, one of the heroes of Erech belonging to Enmerkar's military entourage, has just returned to Erech from a perilous journey, only to find his lord and liege in great distress. For many years past the Semitic Martu have been ravaging both Sumer and Uri (roughly the later Akkad). Now they are laying siege to Erech itself, and Enmerkar finds that he must get a call for help through to his sister (none other than the goddess Inanna of Aratta). But he finds that no one can undertake the dangerous journey to Aratta to deliver the message. Whereupon Lugalbanda steps up to his king and bravely volunteers for the task. Upon Enmerkar's insistence on secrecy, he swears that he will make the journey alone unaccompanied by his followers. (273)

As a polygenist in world origins, Kramer perennializes the presence of the Semitic Martu in the land of Martu west of Mesopotamia; but they must be accounted for. In the seventh postdiluvian era before Enmerkar's eighth, Peleg had superintended a colonization program including Ham's original claim land of Martu. Although the Andamese myth of Puluga divides the world community into two halves, which does not mean that all the southwesterners were crowded into Erech. Vestiges of Peleg's colonization evidently remained operative to the extent of forming the Amorite body hostile to Erech. At some undetermined point the Amorite king-list goes into effect. Named Amurru or "Flood People," these "dwelled in tents" and included such figures as Noah himself as King Didanu. The East Indians remembered them as "Maruts," followers of the pot-bellied storm god Indra, a version of Noah in this Amorite role. The underlying theme is that by blessing the "Yahweh Elohim of Shem," Noah had granted control of the Semites to Shem rather than their actual father Ham. Kramer's text implies that the formation of this "Marut" group loyal to Noah and the Storm God had already begun to take shape in the period of the developing Erech-Aratta conflict. The crux that faces us now is whether the events of "Lugalbanda and Aratta" precede or follow those of "Enmerkar and the Lord of Aratta."

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A key detail is that Inanna the woman is now present in Aratta even though Enmerkar regards her as his sister. Is it possible that Inanna actually varied her residence at Aratta and Erech on the basis of whether Venus was appearing in the west or the east? If the events of "Lugalbanda and Aratta" follow the others, she has confirmed Peleg's assurances that she still favored him by turning up at Aratta to occupy her "house and bed." The Amorite hostility against Erech would reflect the developing Erech-Aratta conflict as Noah rallied his followers in the west to support Shem's followers under Peleg in the east. Note that the Satem Aryans who became East Indians could have formed many of the basic impressions of the high Hindu pantheon at this time. Shem figures as Brahma the Originator because he, in fact, authored the entire Indo-European stock in the name of the Storm God. Joktan-Enmerkar figures as Vishnu the Sustainer because he was entrusted with the Mesopotamian order Peleg had built. The great name Shiva refers to a son of Japheth by the Black Matriarch named Seba in Genesis 10. Like Noah he appears in the Amorite king-list, under the name Adamu. He would have been remembered as the Destroyer from the hostile role played by the Amorites at this time from the perspective of "Vishnu's" Erech.

The East Indians remembered Shelah as Surya, a name cognate with Sur or Tyre where he was born. This name is the chief sun god of the Indian pantheon. His derivation from Kasyapa by Diti daughter of Daksha gives me the all-important family of Shelah son of Sidon by Inanna daughter of Arphaxad I. Sidon's name Kasyapa is cognate with Kasipu or Karibu a title of Babylonian Ea, Marduk's father, meaning "Enthroned One" in the respective Aryan and Semitic languages. The word "karibu" is also cognate with "cherub," the order of angels to which Satan belongs. Shelah's birth at Tyre identifies him with the mysterious "king of Tyre," metaphor for Satan in Ezekiel 28. These associations with Satan accord with my conception of Sidon as a rebel mastermind but should not detract from the high dignity of this subject. The names Sidon and Tyre are, of course, complementary ports of Phoenicia where certain rulers have been identified with East Indian names, tightening the curious interaction between the Amorite west and the East Indian pantheon.

In Kramer's account Enmerkar has warned Lugalbanda of a need for secrecy. Evidently he is trying to conceal his on-going relationship to Inanna, so much like her earlier relationship to Sidon. In eastern Aratta she figures as the eastern Morning Star and again

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we are reminded of Satan's character as Lucifer the Morning Star. I have no doubt that satanic initiative was at work in the family of Sidon, Inanna and Shelah; but again we are called back to the idealism of Jesus Christ as the Morning Star in the Book of Revelation. That idealism gives a dual aspect to all of these world-building machinations. Good and evil have always grown up together.

Lugalbanda and Aratta" ends with a cryptic interview between the Erechite hero and Inanna at Aratta and without the hostilities celebrated in The Babylonian Genesis. We get closer to those hostilities in "Lugalbanda and Mount Hurum.

Enmerkar, the lord of Erech, has decided to journey to Aratta in order to make it a vassal state. Accompanied by a vast host of Erechites under the command of seven unnamed heroes and Lugalbanda, who, to quote the words of the poem, "was their eighth," he arrives at Mount Hurum. Then and there Lugalbanda falls ill. His brothers and friends do all they can to revive him, but to no avail. Taking him for dead, they decide that they will leave his corpse on Mount Hurum, proceed on their journey to Aratta, and on their return from the campaign, pick up his body and carry it back to Erech. But Lugalbanda is not dead. Abandoned and forsaken, he prays to the gods of the sun, moon and the Venus star, and they restore his health. (275)

So even though the Sumerian texts seem closer to the actual scene of war than *The Babylonian Genesis*, these texts end without much description of the war itself. Two details confirm that this text refers to the main hostilities however— Enmerkar's determination to go to Aratta and the "vast host" who accompany him. A third detail has always held my attention in interpreting the significance of this war— the seven heroes.

The ethnography of western Iran has always convinced me that these seven were the primary Japhethite clan of Genesis 10:2. Aside from the fact that the linguistic stock of Caucasian Georgia has been termed "Japhetic" and the Japhethic names "Tubal and Meshech" have been referred to Russia, key Japhetic names turn up systematically in Iran even though some of those names have to be

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derived from the mythology of Celtic Britain at the opposite end of the Indo-European world. Kramer goes on to give the Erech-Aratta War an expanded scope by locating Aratta conjecturally farther from Mesopotamia than might be supposed. He suggests that Mount Hurum should be identified with the homeland of the Hurrians in the region of Lake Van. Because his text places Mount Hurum at an intermediate point on the route he suggests a location near Lake Urmia or even further east and adds the coincidence of a River Aratta that figures in an Assyrian campaign against the Mannai.

The most familiar association between the Japhethites of 10:2 is the Medians of historic Media, the Zagros Mountain region in biblical times. Tradition has always equated the Medians with Japheth's third son Madai. I expand the Japhethite presence in Iran as follows:

GOMER	Luristan	British Llyr
MAGOG	Hyrcania	Aryan Rudra, Carib Hurricano
MADIA	Media (Gutium)	Zoroastrian Ahura Mazda and Indian Agni
JAVAN	Kurdistan (Cardouchi)	British Caradoc, son of Bran (Gutian Ibranum) son of Llyr
TUBAL	Caucasian Iberia	Eber-Attis, son of Shelah (Lugalbanda)
MESHECH	-----	Skanda, son of Agni
TIRAS	-----	Tyrsenos, son of Attis

The three Gomerites of 10: 3 should be added for perspective even though they were not among the seven Erechite heroes. Riphath should be identified with the Dravidians of India and Togarmah with the Armenians of Armenia. *Origin of the Nations* identifies Ashkenaz with the Mannai named by Kramer as approximating Aratta with a River Aratta. These Japhethite "heroes" will be interpreted further when we consider the entire Indo-European system. The main feature of the septad in 10:2 was its combination of sons and grandsons of Japhethite with Shelah-Lugalbanda's son Eber as Tubal along with one of Eber's sons as Tiras. The same movement northward that left these Japhethite marks on Iran also preceded the Anatolian family of Attis, which

eventually accounted for such Indo-European nations as the Lydians and Phrygians, both derived from Eber's son Peleg.

The Sumerian King-List

This document appears in Kramer's Appendix E and has always been an important source even though certain anomalies limit its usefulness. Much of its chronological contents cannot be taken at face value. It begins with an "antediluvian" section of five dynasties at five locations in Sumer. I have never accepted the premise that these actually refer to the antediluvian period. For example it includes as one of its kings Dumuzi the Shepherd, who was clearly a postdiluvian interacting with the postdiluvian Inanna as her husband. The true state of affairs turns up as the "antediluvian" section terminates with the Flood:

In Shuruppak, Ubartutu reigned 18, 600 years as king— one king reigned 18,600.

Total five cities, eight kings reigned 241, 200 years.

The Flood then swept over the land. After the Flood had swept over the land and kingship descended from heaven (a second time), Kish became the seat of kingship. In Kish Gaur reigned 12,000 years as king. (328)

The First Kish dynasty actually began at the outset of the seventh postdiluvian era 150 years *after* the Flood. Aside from the absurdly inflated terms, the scheme has falsely suppressed the Tower of Babel event by equating it with the Flood. The "antediluvian section" is another Sumerian record of the fifth postdiluvian era in which the history of colonization began at various locations in Sumer. The list of cities should be compared to the seven from this period identified in *From the Great Above to the Great Below*. Instead of identifying the same seven the list is complementary including only one common member, Badtibira, where Dumuzi the Shepherd reigns. Together the two lists make up eleven locations.

[See Appendix-E for full commentary on the Sumerian Kinglist.]

2

Eleven Colonies of the Fifth Era The Antediluvian Dynasties

How are we to understand the difference between the five “antediluvian” cities and the seven in the Inanna text if both these sets of cities became kindred colonies in the fifth era? In the minds of the Hamite faction eleven locations in Noah's colonization program of the fifth era were all ritually doomed like him as fallen Apsu, incarnation of the Flood itself. That is why, when he joined the western Maruts as Indra, they came to be known as Amurru, “Flood People.” In all likelihood the eleven “monsters” of the Red Matriarch's alliance with Peleg-Kingu were conceived as vestiges of the eleven doomed cities. The distinction between the five locations of the king-list and the balance of six in the Inanna list (exclusive of Badtibira) lies in the different destinies of Inanna and her husband Dumuzi. Actual death fell to the husband's lot because of the way the Hamite faction conceived of the five cities as the realm, not of Ereshkigal [Havilah-Tiamat] but of Kali, the Black Matriarch and goddess of actual death.

In 1983 I noted the coincidence between the five explicitly “antediluvian” cities and the five-point list of the primary vassals of Cush in Genesis 10:7. I realized that Cush was Ham's son by the Black Matriarch, Kali, Indian goddess of that part of the Flood tradition that viewed it as a triumph of death. Indian Shiva, who also associates with death in certain ways, heads the Cushite list and was, in fact, a son of Japheth by Kali, his wife. I identify Seba with the “antediluvian” ruler Ensipazianna of Larak as suggested by his Thracian name Sebazios, god of wine like his Egyptian version Osiris. The effect of wine simulates death, for example, in the typology of the Drunkenness of Noah in Michelangelo's Sistine Chapel system. That episode of drunkenness in Genesis 9 triggered the cursing-blessing process of the fourth postdiluvian era. So it makes sense that the scheme of the fifth era should memorialize wine-death in the “antediluvian” part of the scheme.

One way to interpret the difference between the five “antediluvian” cities and the seven of the Inanna text is to take the

king-list literally to the extent that "kingship" passed successively from one city to another while the seven other cities were being built up simultaneously by the seven antediluvians. Successive reigns as stated in the king-list clearly imply mortality— not actual but symbolic. Thus the progress of these five cities became a ritual for acknowledging the reality of death. No wonder that Dumuzi the Shepherd of Badtibira should act as a type of the dying god.

Origin of the Nations interprets the five "antediluvian" cities of the king-list as a phenomenon of the first postdiluvian era, not the fifth. In this case my present work reconciles with the 1983 study rather than correcting it. The five locations of the king-list had been visited but not colonized in the first era when Noah's family remained too small to colonize anything. My interpretation of the rulers of the five "cities" remains the same as in 1983 except for the last name, Ubartutu of Shuruppak.

Ubartutu must have been a first generation male because he is the only ruler at a city in a scheme requiring one such male for each city. Just as the name Sebazios is carved out of the Sumerian Ensipazianna, I find a relevant loose end of the Japhethite development of Iran by carving an ethnic name out of the name Ubartutu. I refer to the nemesis of Rome, the Parthians east of Media. Having identified Magog with the regional name Hyrcania, I find in the Parthians an appropriate counterpart to Ubartutu. So the fifth "antediluvian" needed for the scheme of the fifth generation is Magog son of Japheth, the Aryan "Rudra the Howler." Magog and Seba are intimately allied in Indian mythology because the god Rudra the Howler is sometimes identified with Shiva as though he had no separate identity. Indian tradition follows the same practice in synthesizing the four antediluvian females into one goddess Mahadevi despite the separate names correctly assigned to the four. As Ubartutu of Shuruppak and Ensipazianna of Larak, Magog and Seba acquired the close association reflected in the Indian pantheon.

Two of the "antediluvian" rulers of the fifth era were sons of Noah, two sons of Japheth and one a son of Shem. The sons of Noah were Togarmah (Dumuzi the Shepherd of Eridu), Sabteah (Alulim of Eridu); the sons of Japheth, Seba (Ensipazianna of Larak) and Magog (Ubartutu of Shuruppak); and Shem's son Arphaxad I (Enmeduranna of Sippar). These first generation postdiluvians were all singled out for association with the Flood just as the four sons of Ham are treated as doomed Titans by the Hellenes.

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The overall scheme of the fifth era requires a further explanation of the seven complementary locations given in *From the Great Above to the Great Below*. My assumption is that these locations were overlooked by the compiler of the King-List because his purpose was to conceal rather than reveal the truth. Before dealing with those seven additional locations, I must interpret the chronology of the King-List. What does the King-List mean by a period of 241, 200 years in reference to an actual period of less than thirty? I propose a cryptic explanation of a deliberately cryptic document. Only specialized research into the Babylonian calendar can determine whether this explanation is possible. But something like this explanation must eventually be adopted.

I believe that the summation of 241, 200 years actually refers to as many hours! The hour did not exist in the Hebrew culture of the Bible. Some version of it existed among the Babylonians. The purely hypothetical solution I propose ignores the question of ancient science and considers the issue of time measurement as it might occur today if moderns possessed the sort of symbolic consciousness possessed by the high-spirited, mystical-poetic family of Noah.

The generations of Shem in Genesis 11 conform closely to a term of thirty years, never exceeding it by more than five years or falling short by more than one. From observing this pattern I identified the thirty-year era as the building block of early postdiluvian history. I assumed that Noah's family adopted this term as symbolic product of the lunar month with the solar year. One way to explain the 241, 200 years of the king-list is to consider the various alternative versions of the natural, lunar month, all something less than thirty days. The "anomalistic" month based on successive lunar perigees (closest approaches to the earth) runs 27.555 days. If that figure is translated into years and multiplied by 365 days and our twenty-four hours the product is 241,382 hours— a reasonable approximation of the King-List figure.

Whatever the explanation, the King-List is a deeply time-conscious document. This time-consciousness complements the mortal perspective imposed on the document by the chronological details. Such mortality poses a contrast to the seven locations of *The Great Above and Great Below* even though these seven were subjected to a variation of symbolic Flood destruction by Inanna's ritual death and by events of the sixth era. The seven cities differ from the "antediluvian" five in that Inanna abandons a temple in

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each of the seven as though leaving immortality deposited there. The make-up of these "immortal" colonies must be analyzed carefully beginning with Akkad, the location that eventually became the imperial capital of Shem's descendants, the Akkadian emperors. At each of these locations a survivor of the Flood paired with one of his or her first generation sons. Because the land of Akkad was Shem's original claim land and Agade the seat of his imperial heirs, I place him at the Akkad of the Inanna text. Whatever son he brought with him to begin his share of the colonization program necessarily figures as the cornerstone of the populace that eventually became the imperial army of the Akkadian emperors. This populace must be understood as Semitic speakers despite Shem's primary association with the Indo-Europeans. Aside from Arphaxad I, who has already been assigned as Enmeduranna, to the "antediluvian" part of the scheme, Shem's first generation sons were Uz, Hul Mash and Gether, all appearing as vassals of Aram in 10:24. *Origin of the Nations* interprets only one of these, Uz, as a Semitic speaker. Therefore I locate Shem and Uz at Akkad in the colonization scheme of the fifth postdiluvian era.

Another city of central Mesopotamia, Kish, appears in the Inanna text. I am drawn to the similarity between this name and Kishar, the name assigned to the White Matriarch in *The Babylonian Genesis* where she figures as Ham's wife and the mother of Canaan. The presence of the White Matriarch and Canaan (Kishar and Anu) at Kish in the colonization era explains a good deal. Of all the cities of the Sumerian world Kish lies closest to what must have been the site of the Tower of Babel, Nimrod's project at the head of the Hamitic *Galla* of the ensuing sixth era. The Marduk Epic styles Canaan Anu, the god of heaven. The Tower of Babel was built "to heaven," that is, as a shrine to the Heaven God, whose priest Canaan professed to be. When the seventh era began, Peleg took command of the Noahic world at Kish and is pictured in that setting in the Gundestrup Caldron as Cernunnus. He is shown grasping a serpent as though to personify Canaan's followers as writhing under the force of an authority of a ruler loyal to Canaan's enemy Noah. Because the Babylonian epic identifies Canaan as Anu, the inhabitants of Kish were the world's chief people of the Anship, Uralo-Altaics including ancestors of the Mongols and Koreans.

The other five locations of the Inanna text all lay further south in Sumer proper. Inanna's Uruk (Erech) heads the list; but Inanna herself was neither a survivor of the Flood nor a first generation son.

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The role played by the Japhethites in leading Enmerkar's army out of Erech in the eighth era clearly implies that Japheth and one of his sons settled there in the colonization era. Japheth himself is a shadowy figure in Mesopotamian tradition. In *Origin of the Nations* I assign to him an obscure pantheon name Ningishzida and an obscure reign as Atab of First Kish. In the Amorite king-list he takes the humble name Zuabu or Sumuabu, meaning "Shem is my father," as though to dramatise his subordination to the Shem-Noah faction. Yet his sons played a leading role in damaging that cause by conquering Aratta. Process of elimination confirms that the immediate son who settled with him at Erech had to have been Madai— Mashda of First Kish, Indian fire god Agni and general father of the Iranian Indo-Europeans.

Japheth's main contribution to early postdiluvian history is that he inherited his brother Shem's Indo-European stock in compensation for losing the "Hamites" (Egyptians) to Ham. He and Madai must have built up Erech as a center of Indo-European power before that city filled with Sumerian speakers. A glance through the *Hymns of the Samveda* (Ralph T. H. Griffiths, Sanskrit Studies, XXVII) gives some idea of the warlike nature of this race, which gave themselves to the Erechite campaign and spread themselves throughout Satem Aryan Iran.

The Samveda

*With this mine homage I invoke Agni for you, the Son
of Strength, Dear, wisest envoy, skilled in noble sacrifice,
immortal messenger of all. Thou liest in the logs that
are thy mothers: mortals kindle thee. Alert thou bearest
off the sacrificer's gift, and then thou shinest to the Gods.
He hath appeared, best prosperer, in whom men lay their
holy acts: So may our songs of praise come nigh to Agni who
was
born to give the Arya Strength! (10)*

The passage emphasizes the natural element of fire as a boon to man; but Agni was a euhemeristic deity and a Noahic mortal like all the others. The whole pattern of militaristic enthusiasm in these

hymns reflects the campaign of the Arya, followers of Lugalbanda, the human original of their sun god Surya. The obsessive concern for making war against the demon Rakshasas suggests that these Arya never forgot the invasion of the demon *galla* who had invaded Sumer at the outset of the sixth era.

If the Rakshasas are the same as the *Galla*, the Aryan spirit of war was not primarily an anti-Semitic but an anti-Hamitic phenomenon based as an eternal vendetta against the "Galla raid" that resulted in the Tower of Babel scheme. Because that scheme ended with divine intervention, the Aryans must have felt that they were carrying on the cause of God's opposition to that Hamitic scheme. By that account the Aryan worship of Varuna, enforcer of the Galla scheme, makes no sense. But these anomalies derive from the synthetic nature of the early postdiluvian world in which diverse layers of history derived from a single world family and ancient venerations had to be reconciled to more recent vendettas.

The intense devotional spirit of these hymns reveals how the militant polarization of the Erech-Aratta conflict altered the tone of Noahic religion. Polarization had begun with Noah's curse early in the fourth era; but now it had "taken the field." Although the Aryans may not quite have known what they were fighting for, they were polarized into the simplistic pattern of religious dualism readily apparent in the Persian religion of Zoroastrianism where Madai himself figures as the dualistic deity of good, Ahura Mazda. The same militaristic dualism found root in the Iranian alliance of Gutium and in the corresponding bull-slaying cult of Mithraism. This spirit existed in embryo at the early version of Uruk where Japheth and Madai settled and where Japheth suffered humiliation at the hands of Nimrod in the same "Galla raid" that doomed Dumuzi the Shepherd.

Sidon's Eridu appears in the "antediluvian" set of five locations rather than the seven of the Inanna text. Sidon was not a first generation postdiluvian and could not fit into the scheme of the "immortal seven" as I have defined it. Eridu lay far to the south nearest the Persian Gulf. Of the six locations that I can place, Uruk lay nearest Eridu, that is, the farthest south. The next in order working northward was Badtibira, common to both sets of colonies. The scheme requires that, if this location functioned as the others did, Dumuzi was joined there by an antediluvian parent, either Noah or the White Matriarch. Because the White Matriarch has already been located at Kish, the choice for Badtibira must have been Noah

even though he later turns up as Ziusudra of Shuruppak. The main point here is that Dumuzi the Shepherd and Noah fathered the proper Sumerian race making Badtibira the *urheimat* [the primeval habitation of a people, especially the prehistoric homeland of the speakers of a proto-language] of the race who spoke Sumerian. That no doubt is why Badtibira appears in both lists— the “antediluvian” five and the seven of the Inanna text.

For a perspective on these locations, the site of Eridu lies a little less than 100 miles northwest of the Kuwait border. Nippur, the northernmost of the locations in Sumer proper, south of Kish and Akkad, lies about seventy miles south-southeast of Baghdad. If the American troops now in Kuwait (as of March 10, 2003) cross the border and capture Baghdad, they will be tracing the route of the early postdiluvian colonization program along the northwestward line from Eridu to Kish.

The Inanna text identifies Nippur as the location of the temple of Enlil, the great “Lord Wind,” Sumerian counterpart to the Creator Elohim. The “Enlilship” was under dispute from the time Noah blessed the “Yahweh Elohim of Shem.” Another Sumerian mythological text recounts the “theft of the Enlilship” by Zu and recapture by Ninurta. This story identifies Shem as Zu and Nimrod as Ninurta. It climaxes in what I have calling the “Galla raid,” Nimrod’s invasion of Sumer to carry out the Tower of Babel scheme and by that means to “recover the Enlilship” from Shem. The treatment of Nippur in the intervening fifth era, therefore, is another early postdiluvian crux. We must isolate the patriarchs most concerned for the Enlil cultus apart from Shem himself, assuming that he was located at Agade, not at Nippur.

The original owner of the Enlilship was Ham prior to its “theft” by Noah’s curse. To the extent that the Hamite faction could defy Noah’s authority in the colonization era, Ham would have persisted in claiming some sort of control over the Enlilship. But even *The Babylonian Genesis* has stripped him of the name Enlil by calling him Anshar instead. Ham’s heir Canaan is styled Anu, the heaven god, not Enlil. If Shem settled at Agade rather than Nippur, who was claiming to be the definitive priest of Enlil at Nippur? To answer that question we need only determine which son of Ham settled with him at Nippur, Enlil’s cult center, in the colonization scheme. The answer will carry the usual ethnological implications making Nippur the fifth era *urheimat* of some major human race.

At this point I correct several linked misconceptions in *Origin of the Nations* where I mistakenly identify the euhemeristic Enlil with Canaan. Several lines of evidence converge to suggest that the son Ham brought with him to Nippur was black Cush and that this patriarch, not Canaan, bore the name of Enlil. I should have recognized at once that the Cushitic language of Ethiopia was Semitic and therefore conformed to the ancient tongue of the Enlilship. Owing to this misconception, I also misinterpreted the parentage of Nimrod. Sumerian tradition identifies Ninurta as a son of Enlil by a daughter of an obscure figure Haia. Because I supposed Enlil to be Canaan rather than Cush, I concluded that Cush's paternity of Nimrod in Genesis 10:8 was owing to Cush's identity with Haia, Nimrod's maternal grandfather. I should have recognized from the beginning that *The Babylonian Genesis* identifies Canaan with the Anship, not the Enlilship. I should also have recognized why Nimrod contends for the Enlilship in the "Myth of Zu." He was trying to confirm his father Cush's euhemeristic claim to be Enlil. Above all I should have recognized that the Enlilship connoted the realm of lost innocence at Eden dominated by Adam, the first black man. That is precisely why all four of the male survivors of the Flood appear in the Volkertafel system as vassals of Cush, priest of the Creator Elohim.

The remaining two locations of the colonization scheme, Adab and Zabalam, mean relatively little to me. Adab lay southeast of Nippur. Kramer identifies it as the seat of Lugalannemundu, the ninety-year imperial version of Peleg, who was neither a survivor of the Flood nor a first generation postdiluvian. So much has been learned about Peleg, however, that deductions from his place in history should enable us to determine who settled at Adab in the colonization era. The two remaining survivors of the Flood not yet accounted for were the Black and Yellow Matriarchs. Which of these has the strongest bearing on Peleg's career? The Andamese preservation of the name Puluga throws him into close connection with a Negroid race although there was nothing Negroid in his own origin. It makes sense that, when he withdrew to Aratta, he would have brought ancestors of the Andamese with him since this race remembers the event so clearly. I assume that the Black Matriach Kali settled at Adab, not far from the seat of her son Cush at Nippur. Kali brought with her one of two sons, either Noah's son Riphath or Shem's son Hul. Because *Origin of the Nations* places Riphath at

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Badtibira along with his half brother Togarmah, the choice narrows to Hul. Perhaps this son of Shem fathered the Andamese as he did the Olmecs of America.

None of the map sources for Sumer locates the last remaining site of the colonization scheme, Zabalam. But process of elimination places the Yellow Matriarch there together with a choice of her sons. We have already accounted for her son Arphaxad I. Aside from him her most remarkable son was Min-Mizraim, the nominal patriarch of the Egyptians. It should be remembered that despite his name this son of Ham was imposed on a protoplast originated, not by Ham but by Japheth. The biblical name he bears, Mizraim, is a Hebrew dual symbolic of the two Egypts, Upper and Lower. This distinction was based on more than the geography of Egypt. The Egyptian tradition recalls the Erech-Aratta War almost as clearly as the Sumerian and Akkadian traditions, treating it as the war of Horus and Seth and locating in time in the 336th year of the Sun King Ra Harakhti. This "reign" extended back to the 120th year before the Flood when Noah began his project of preparing the Ark. So the 336th year comes to the 216th year after the Flood, the sixth year of Enmerkar's reign. This Egyptian clarity of definition underscores the mystery of the "Two Egypts" essential to any interpretation of Ham's son by the Yellow Matriarch.

The hated "Galla" or "Rakshasa" invasion caused by the Red Matriarch's return from the Arabian "underworld" resulted in an effort to reduce all of the colonies of the fifth era to a single community speaking Egyptian early in the sixth. The Egyptian element among the *Galla* was entirely distinct from whatever version of proto-Egypt was being built by Min and the Yellow Matriarch at Zabalam. Egyptian thought eventually associated Upper Egypt with the lost cause of an evil god named Seth, virtually identical in name to Noah's Adamic ancestor and the prototype of the Yellow or Asian race. Although Min and postdiluvian Seth were entirely different patriarchs, the use of that name to characterize the hated loser of the Erech-Aratta conflict displays the same sort of polarization apparent among the Aryans but in a more cryptic fashion.

The Egyptians understood that, despite their common language, they were of dual origin; and this dualism undoubtedly accounts for their convention of painting males red and females yellow. Ham was himself a son of the Red Matriarch and Min of the Yellow Matriarch by Ham. Logically the "Gallas" who rose up out of

Arabia with Ereshkigal [Havilah-Tiamat] were red like her. But what race was this? The red sons of Noah and Japheth, Sabtecah and Magog, have been placed at two of the "antediluvian" locations in Mesopotamia and can be excluded from Ereshkigal [Havilah-Tiamat]'s horde.

Ereshkigal [Havilah-Tiamat]'s colony in Arabia was constructed on the same model as the eleven colonies in Mesopotamia. She herself furnished the requisite survivor of the Flood and she must have been accompanied by one of her sons of the first generation. Because her *Galla* were Hamitic speakers, the logical choice would have been Ham's son Phut if this patriarch had been a son of the Red Matriarch. In 1983 I identified Phut as a son of the White Matriarch and a full brother of Canaan on the basis that Ham avoided mother-son incest with the Red Matriarch. But what we call incest was so basic to the monogenetic reality of those times that my scruple was misplaced. I should have identified Phut as Ham's son by his mother Ereshkigal [Havilah-Tiamat]-Tiamat. Perhaps it is some consolation to realize that the protoplast created by that union was interpreted as demonic by both the Sumerians and Aryans.

In order to clarify the patriarch Phut, I must draw on another mythological culture, the Hellenic. From the earliest days of my work on this subject, I have realized that the Hellenic pantheon centers in the family of Ham. The four primary Hamites of Genesis 10:6, including Phut, correspond to the Titan sons of Uranus. The Olympian males correspond to the sons of one of those Titans, Cronus, the patriarch Canaan, whose first-born Sidon appears as the sea god Poseidon; the second son Heth, as the underworld god Hades; and a third, as Zeus. The mysterious concept of the Titans as a doomed race furnishes still another counterpart to the hated Sumerian *Galla* and Aryan Rakshasas except that the Titans are less demonized and closer in origin to the gods and even to the Hellenic people.

In the Hellenic pantheon Cush appears as the Titan Hyperion; Canaan, as the Titan Cronus; Mizraim, as the Titan Oceanus; and Phut, as the Titan Iapetus. The transparent resemblance between the names Iapetus and Japheth has always puzzled me; but now the relevance of this detail has become apparent. Japheth had fathered the first version of the Egyptian protoplast but then handed it over to Ham in the fourth era when it still consisted of a handful of human beings. Ereshkigal [Havilah-Tiamat] took over this protoplast in

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Arabia before the return migration and, preserving its Egyptian tongue, made Phut-Iapetus its ruler. When Ham returned to Mesopotamia at the outset of the fifth era, he brought with him his yellow son Min destined to bear the name of the Two Egypts once the "Galla invasion" would unite him and his yellow followers with the red followers of Phut and Ereshkigal [Havilah-Tiamat]-Tiamat.

The Hellenic genealogy of Iapetus has always been a confusing affair complicated by its duplication of the same set of four Hamite patriarchs in two entirely different generations. Iapetus (Phut) fathers Prometheus who begets Hellen who fathers Xuthus (Cush again), Aeolus (Phut again) and Dorus (Canaan again). These last names are all "eponyms" of Greek tribes: the Ionians (through Ion son of Xuthus), the Aeolians and Dorians. What is plain enough is that the Hellenes regarded Iapetus as the progenitor of the entire human race. The duplication of generations resulted from an attempt to explain the anomaly that Japheth had handed over to Ham a race originally created by himself. As a Titan son of Uranus, Iapetus is clearly Phut son of Ham; but then he functions symbolically as Japheth who "fathers" Hellen-Ham by handing over to him his people. The sons of Ham are then renamed as ancestors of the Greek tribes.

All of this leaves one wondering where the actual progenitors of the Hellenic people fit among Noah's progeny and whether a Hellenic protoplast can be placed in the colonial scheme of the fifth generation. The heavy obsession with Phut son of Ham has to mean something. Greek mythology is so rich in detailed loose ends that it offers nothing quite like the clarity of vision achievable through Sumerian and Akkadian sources. But there are patches of crucial detail here and there. In Hesiod the family of Iapetus is buried well down into the text but includes a detail that helps reconstruct Phut's place in the scheme of the fifth era:

Theogony

*And Klymene, the lovely-ankled nymph,
Daughter of Ocean, married Iapetos,
And went to bed with him, and bore a son,
Strong-hearted Atlas, then notorious
Menoitios, and then, Prometheus*

Brilliant and shifty, Epimetheus

The foolish one, who first brought harm to men

Who live on bread, for he took Woman in,

The manufactured maiden, gift of Zeus. (Penguin Hesiod, 39-40)

According to this account Phut married a daughter of the ocean Titan, his brother Mizraim, linking the colonies of Arabia and Zabalam from the outset. This marriage helps to explain the formation of the "Two Egypts" by allying the "Red and the Yellow."

THE GREAT HAMITIC ZONE

The obvious problem with Hellenic mythology is that the Hellenes speak Centum Indo-European, belonging to a linguistic stock originated by Shem and handed over to Japheth. So why the almost exclusive devotion to the family of Ham in their mythology? This question can be answered if the Hellenes existed as a protoplast in the world scheme of the fifth generation. From the later perspective classic Hellenic territory completes **a great Hamite zone** of the earth beginning with Cush in Ethiopia, Mizraim in Egypt, Canaan on the Levantine coast and ending with themselves as representatives of Phut-Iapetos on either side of the Aegean. For that reason I have always considered the Hellenes to be Indo-European Hamites and sons of Phut. But does that mean that they first became a people under Ereshkigal [Havilah-Tiamat]-Tiamat in Arabia? Hesiod begins with a Mother-Chaos analogous to Tiamat herself:

***Chaos** was the first of all, but next appeared*

*Broad-bosomed **Earth**, sure standing-place for all*

The gods who live on snowy Olympus' peak,

*And misty **Tartarus**, in a recess*

*Of broad-pathed earth, and **Love**, most beautiful*

Of all the deathless gods. (27)

The passage offers us a Hellenic version of the Mahadevi tetrad: Chaos, the Red Matriarch; Earth, the Black Matriarch; Tartarus, the Yellow Matriarch; and Love, the White Matriarch, the most beautiful from the perspective of white Hellenes.

But there's the problem. How did this fair-skinned, Indo-European speaking people come to be associated so closely with red Phut, the chief male at Tiamat-Ereshkigal [Havilah-Tiamat]'s colony in Arabia? There's just one logical explanation. We have seen that that Arabian colony took a visit from the north by a female so fair-skinned that her sign was the planet Venus. Until now the real reason for Inanna's visit to the underworld has been less than obvious. A second-generation postdiluvian, Inanna had mated with the eldest Olympian, Sidon, just 37 years after the Flood. Taught the art of love-making by him, she became Ishtar and Astarte, clear counterpart to **Olympian Aphrodite**. We have not yet said anything about the language she spoke. The Sumerians were devoted to her, but that does not mean that she was a Sumerian speaker.

In view of the subsequent "Galla" invasion, Inanna's most logical reason for visiting the Arabian colony would have been to bring with her enough men to bolster the size of the "Galla" force. Consider the poetic vagueness of the Hellenic account of Aphrodite's origin, the "Birth of Venus" from the sea. How well that origin fits the image of the "Galla" invasion in boats if, in fact, Inanna's visit to Arabia was responsible for creating that force! The simplest explanation of all these associations is that Inanna's followers were the Hellenic protoplast. If this explanation is true, how did Inanna herself become an Indo-European speaker and what offspring of hers were to become the first Hellenes?

To answer the first question Inanna was a granddaughter of Shem, who authored the Indo-European stock. As for her progeny we have identified only Shelah so far. But consider the Indo-European dimension of Shelah's progeny. Aside from the Gallic tetrad including Peleg and Joktan, this family figures prominently among that other Centum Indo-European stock, the Teutons (See Appendix E). The Teutonic pantheon bases everything on the upper part of the Shemite line as modified by Inanna's marriage to Sidon, who appears peripherally as the trickster god Loki. At the head of the pantheon stands Thor, Shem. Then come Shelah as the war god Tue ("Tuesday"), Joktan as Odin or Wodan ("Wednesday") and Peleg as

Frey ("Friday"). The same logic holds true in the tribal **ethnology of Germany where Sidon appears as the eastern Sidones and his younger brother Heth as the Chatti (Hessians)**. Tue probably accounts for the Teutones proper. Tacitus reports a German derivation from Mannus, equivalent to Indian Manu, the Aryan version of Shelah's son Asshur.

In contrast to this Teutonic and Aryan prominence of the patriarchs surrounding her, Inanna herself shrinks to the dimensions of the name Diti in the Indian pantheon; and I cannot think of her Teutonic name if she had one. The reason for this is that she was abstracted into a Hamite context by Sidon. The Hellenes went with her, not to become Hamitic speakers but to become obsessed almost totally with Hamites in their pantheon. The Sumerians and Semites remember her because of the role she played in events that concerned them most. But her Indo-European character explains that remarkable, genetically Hamite, linguistically Indo-European people, the Hellenes.

Given a parallel between the Hellenic and Egyptian protoplasts in delaying their return from Arabia until the sixth era, we might compare and contrast **Hellenic mythology with Egyptian**. Owing to the outcome of the "Galla raid" both protoplasts were burdened with the guilt of Dumuzi's murder and the subsequent disaster of the Tower of Babel. Both mythologies translate this guilt or other causes into a mythological abstractedness from the straightforward, legendary euhemerism of the Sumerian and Akkadian mythologies. In Hellenic mythology the abstraction takes the form of a profuseness complicated by a diversity within the Hellenic world and by the passage of time from the early postdiluvian age until the time of Homer and Hesiod. Hellenic myths might best be described as "fictional" and like most fiction based on various degrees of fact. Egyptian abstraction takes another form. It exhibits a philosophical mysticism derived from the creative mind of the Hamite mastermind Sidon, known to the Egyptians as Ptah:

The Memphite Theology of Creation

There came into being as the heart and there came into being as the tongue something in the form of Atum. The mighty Great One is Ptah, who transmitted life to all the gods, as well as to their ka's, through this heart, by which Horus became Ptah, and through

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this tongue, by which Thoth became Ptah. Thus it happened that the heart and tongue gained control over every other member of the body by teaching that [Ptah] is in every body and in every mouth of all gods, all men, all cattle, all creeping things, and everything that lives, by thinking and commanding everything that he wishes. His Ennead is before him in the form of teeth and lips. That is the equivalent of the semen and hands of Atum. Whereas the Ennead of Atum came into being by his semen and fingers, the Ennead of Ptah, however, is the teeth and which pronounced the name of everything, from which Shu and Tefnut came forth, and which was the fashioner of the Ennead. (Pritchard, 1-2)

Although I realize how remote this mystical text is from euhemeristic narrative, it might be useful to translate it into a euhemeristic paraphrase:

Sidon son of Canaan created by thought and speech the entire Noahic cosmos. The supreme authority of that cosmos is Sidon, who gave life to the system of divinizations essential to that cosmos and to the endowments of theocratic power [ka's] that distinguished this cosmos from mere survivors of the Flood. By thought Japheth [the first Egyptian] became an extension of Sidon and by speech Ham [inheritor of the Egyptians] became an extension of Sidon. Thus it happened that thought and speech gained control over every detail of postdiluvian life by the doctrine that Sidon is in every body and in every mouth of all the divinized patriarchs, all their descendents, all their cattle, all the wild animals and in all living things by thinking and commanding everything Sidon wishes. His set of nine patriarchs stands before him as though they were materializations of his speech. That is the equivalent of the entire work force and genetic potentiality of the Noahic community. Whereas the nine patriarchs came into existence [at first] by procreation and work, the nine patriarchs became extensions of Sidon's speech, which established the true names of everything, from which gods such as Shu and Tefnut emerged and by which the set of nine patriarchs became what Sidon created.

This sort of mysticism arose logically from the priestly command of divine names of God which the Bible posits as givens in the early postdiluvian period. But notice that Sidon begins with an

ennead rather than the octad which we know survived the Flood. To rationalize such an ennead we might grant that the eight survived the Flood by the grace of God, who became the invisible ninth. Clearly the Memphite creation myth is dealing in terms of high, abstract theology. But the euhemeristic reality of actual human beings building a world after the Flood stands somewhere behind this text and behind the extension of an octad into an ennead. Sidon has simply added himself to the eight as Noah's conqueror and substitute without denying that "Apsu" (Noah) once existed.

This poetic conceit of a ninth member of the diluvian octad means that Sidon must have reckoned himself the head of a ninth protoplast among the "immortal" colonies of the fifth era. The Hellenic protoplast, which migrated under Sidon's protégé Inanna to the Arabian colony, must have served that purpose. Because Inanna had become Sidon's sexual partner in her teen years only 37 years after the Flood, this extra protoplast should be understood as their progeny and as a pretext for adding a ninth member to the diluvian elite. For some reason the Bible states carefully that Inanna's father was born just two years after the Flood (Genesis 11:10) as though to give Sidon what he needed to expand the octad to an ennead. We have seen that Holy Scripture gives the mystery of Inanna's intervention in the genealogy of Genesis 11 special treatment in two texts composed in the language of the Hellenes— the Septuagint Old Testament and Gospel of Luke. Therefore the Memphite creation account should be respected as Sidon's attempt to reconcile concrete facts with mystical ideals. Either Sidon obtained the Enkiship and spoke for El Olam or he did not. No matter what the false dimension of his career, I believe that he did in fact possess that dignity just as I believe that the popes of the Roman Church have been authentic Christian bishops for better or for worse. Spiritual wisdom lies in the ability to distinguish *both* good and evil (Hebrews 5:14).

A final dimension of the colonization scheme of the fifth era yet to be explained is the populations of the five "antediluvian" locations. The strange name Sabteca which I have assigned to Eridu refers to Noah's postdiluvian red son. Here is the place to locate the people destined to become Amerindians. Eridu was, of course, the location of Sidon's Abzu temple. This association explains why Sidon-Ea's title "Karibu" turns up as ethnic label for the Carib at the Caribbean entrance way into the Americas. This one coincidence might have been overlooked if it were not for the more systematic match between the Javanite tetrad of Genesis 10:4 and the member tribes

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of the Caddoan linguistic stock extending into the continent from Louisiana: **Elishah**, the Eyeish (Aliche); **Tarshish**, the Pawnee Darazhazh; and the **Kittim**, the Caddo. The Javanites derived genetically from the "second Noah" Sidon just as the analogous Gomerites of 10:3 derived from Noah himself.

Hebrew tradition identified the Javanites with the Hellenes plain and simple; and that is further evidence that the Hellene protoplast arose from Sidon's early union with Inanna. The Javanite family derived from the Hellenic family of Poseidon, Lelex, Agenor and Belus. **As progeny of Sidon the Javanites may well have camped at "antediluvian" Eridu, along with the Amerindians of Sabtecah before Inanna withdrew them to become the Hellene protoplast.**

[EDITOR: The ERIDU meaning behind the Danube River:

The IE river deity "danu" provides names to a number of rivers known to the Greek world (as with the Danube) and at least one Celtic river deity. The waterway is not called "Danube" in any of the countries through which it runs. In German, it is the Donau; in Czech, the Dunaj; in Hungarian, the Duna and so forth. The ancient Romans called the waterway Danubius after the god Danu. The French have Danube, from Old French Danube, which is from Latin Dānubius, which is from Proto-Celtic Dānowyos as found in an early Welsh river named Donwy. [Wikipedia] She is the name behind the Don River flowing into the Azov Sea, (attached to the north side of the Black Sea. See Ptolemy's chart IV "Tanais") and the Donets River. [Wikipedia: "Danu"]

PIE religion says the name danu is found in most Indo-European languages as a word for a river, generally reconstructed from deHanu - meaning 'run, flow. Many Celtic (IE) toponyms use the word for a river and other proper names. The Danube is the most obvious Celtic form and in early Celtic is used in Danuvia. Other "Dn's" in eastern Europe are the Dnieper, Dniester and the Don. Insular forms are found in six rivers in northern England and Dn is a common word in Scots Gaelic spelled "doon" as in Brig O' Doon, "the Bridge of the Doon," And if you switch the "D" to a "T" what appears is the Tyne, Teign and Tone, and finally in the word "donwy" for any river in Welsh.

All these "Dn" named rivers are memorials to the mother goddess Don or Danu from whence all Irish gods descend. She is also the namesake and ancestral mother goddess of the Tuatha Dé Danann. [Mythopedia] [<http://pierre religion.org/danu.html> -- Welsh Dôn]. As the Gaelic deity Danand of folklorists and worshipers or "Donand," she is the -mathair na ndea "Donand mother of the Gods." Her names defines the Tuatha da Danand as "the Tribe of Danand" or the "children of Danand." As Don, she is a major Welsh character in the epic Mabinogion. Welsh mythography defines her as the matriarchal progenitor of all the (Welsh) people and the gods representing the Danube River. [Mythopedia] The phrase Dôn o Arvon or "children of Dôn of Arvon" is used in Welsh for the characters in the Mabinogion and is applied to the fairies and gods in the Irish Book of Invasions.

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PIE religion says, Welsh *Dôn* and Gaelic *Danand* have no watery qualities but give name to water sources and are in associations with the qualities of other cognate deities that are major water sources. The modern D-N names of the Danube are of Celtic origin and were borrowed into the modern languages including Greek via Gothic as in the toponyms of rivers in the regions Dniester, Dneipr, Don, Donets, etc. It may also have derived from earlier IE connections in the Ancient Near East in cognates found in Sumerian records.

For instance, in Sumerian mythology, Eridu is one of the five most ancient cities and is also transliterated as Eridug, which seems to mean "mighty place" or "guidance place." The PIE word *DhEN* "river, fast flow" shows up in IE languages spanning Eurasia in names of rivers and particular gods, such as the river god Eridanos (from "Erithanos") and also can be seen connected to more archaic Sumerian toponyms such as in the primordial city Eridu. Since the word *Danu* is an ancient Scythian word meaning "river," the commonly proposed etymology of the names of the Danube River, Dnieper River, Don and Dniester River may all stem from an Indo-European tradition of Eridu. If the *DAN* of the Scythians is a derivative, then Eridu or Eridug may mean "mighty river."

We might consider *Iri-Du* and *Eri-dug* (*Eri-DAN* - "Eri-river") cognate with the Irish word *Ireland*. Is it possible that such names as *Don* and *Danu* (river) are connected to the name *Ireland* through the old Irish word for their matron Goddess; *Ériu*, the Goddess of Irish Sovereignty along with her sisters, *Banba* and *Fódla*. *Ériu*'s name is thought to mean "earth," "soil" or "plentiful," as well as "fat land" or "land of abundance." What of the Sumerian termination "du" in Eridu and the "Dan" in Danube? Could we have "the fat-land" or "guidance place" of abundance by the great river? Eridu was not a city but a religious center, a type of Mecca to the Sumerians, a place where Enki resided as high priest and god of the Apsu. In Sumerian, Apsu stands for the "primeval watery Abyss," while "ab" or "ap" means "father" and "su" in Sumerian and Altaic Turkish means "water."

Here we see in both traditions that all the names are associated with places close to rivers and water sources. The word "land" in Ireland as seen also in Old English *lond*, *land* and Old Norse, Old Frisian Dutch, Gothic and German *Land* stem from Proto-Germanic "*landja*" meaning "ground, soil, home of a person or people and territory marked by political boundaries," which stems from PIE "*lendh*," land or open land. So, *Ireland* means "*Ériu's Land*" as Eridu might mean "*Eri's DU*" or *Eri's River*, which might well be the root to the river name, *Euphrates*. Etymologists suggest the name derives from Kurdish where *fere* means "wide", *re* means "flowing water" and *hat* is "flowing", giving *fererehat*, meaning "wide flowing water." The masculine form *Eri* comes from the Hebrew meaning "guardian" or "awake one." If the Semitic language has any carry over to or influence from Sumerian and ancient PIE, we have Irish *Eriu* as the feminine version "goddess guardian and Sovereignty of the land." Thus, *I-re-land*, *ER-I-u-land*, means "land of plentiful flowing water" as personified in the Sovereign "land guardian" goddess, *Eriu*. Apparently, each goddess took certain geographies as their allotted associations. *Eriu* with earth, soil, and plentifulness, while *Don* symbolized water and was associated rivers. The attributes of these matriarchal goddesses, as well as the goddesses themselves were brought with their respective colonialists in their migrations to the "ends of the earth" and planted in geographical settlements along rivers and mountain chains, plains and other geographies. In some instances, the new geography was patterned after the

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original homeland or birthplace. The river Danube or Don's River might well be replicated off the Euphrates river with such places as the oldest port-city of "Histria (*)" at the Black Sea (from "Istros", the ancient Greek name of the Danube river) a type of Eridu. Thus, it looks that the Danube is a Javanite colony out of Eridu through the Hellene protoplast.

(*)https://www.tripadvisor.com/ShowUserReviews-g8111235-d318236-r274498975-Histria-Istria_Constanta_County_Southeast_Romania.html]

Two of the Javanite names turn up as pre-dynastic pharaohs, Khetm and Ro (biblical Kittim and Rodanim), in Upper Egypt. Arabia was the maritime gateway to Upper Egypt from the perspective of Sumer and the Persian Gulf. Mizraim got his Hellenic identity as the Titan Oceanus, "Encircling Sea," from the way the Lower Sea continuum encircles the Arabian Peninsula.

In the "antediluvian" section of the king-list, two rulers appear at Eridu and three at Badtibira before single rulers turn up in each of the last three locations. Given the artificiality of the scheme, the plurality of rulers at the first two locations may signal a matching plurality of ethnic populations at each. **The two names at Eridu would mark the distinction between Amerindians and Javanite Hellenes just named.** At Badtibira the three rulers seem more likely to have led three different divisions within the Sumerian-speaking population symbolized by the name of Dumuzi the Shepherd.

At "antediluvian" Larak the question of populace boils down to the broader question of what race or races was fathered by Japheth's mulatto son Seba. Worshipped by both the East Indians as Shiva and Egyptians as Osiris, this first generation postdiluvian fathered a black race proper to himself. With Cush accounting for black Africa, Riphath for black India and Hul for the black Amerindian Olmecs, I have always assumed that Seba's Japhethic blacks were the native Australians, the Oceanic blacks or both. A minor objection to this view is that I have been unable to identify a cult figure from these cultures equivalent to Seba. Durumulun of the Australians and Olifat of the Micronesians refer to Noah's black son Riphath as though the Australians and Oceanic blacks derived from the Dravidians of India.

Arphaxad's populace at "antediluvian" Sippar can be easily identified. As chief priest of the Nannaship or lunar principle, Arphaxad fathered the chief race of the Nannaship, the Chinese. Destined to become the solar cult center of Utu in later times, Sippar remained lunar in the "antediluvian" fifth era when the

chief lunar city Ur had not yet been founded. The Nannaship or worship of the moon implies time consciousness because of the way the moon wears a new face every night and has always symbolized mutability. Chinese tradition makes its one major contribution to my study at the point of chronology. One such tradition dates an anachronistic "river" flood at 2347 B. C. By my absolute chronology that date corresponds to the 171st year after the Flood, twenty-one years into the sixth postdiluvian era of the "Galla" invasion and Tower of Babel event. In all likelihood God's judgment of the confusion of tongues occurred in that year marking the specious "Flood" of the king-list. The period leading up to that event was reckoned "antediluvian" because the Tower of Babel judgment like the Flood constituted a sudden revolution in the regular course of affairs— the sort of revolution that establishes the principle of mutability. In a later period the Akkadian Emperor Naram Sin, an intense worshipper of the lunar cult, went on a militant rampage as though to generate his own version of mutability. As for Arphaxad I, he appears in the Gundestrup Caldron with his attribute of the wheel, the most obvious sign of revolutionary change.

The Indo-Europeans

In the case of "antediluvian" Shuruppak, its one ruler Ubartutu was Japheth's red son Magog, whose chief mark on the Iranian system was the Parthians. But the Parthians of Roman times are insufficient to exhaust the ethnic value of a first generation postdiluvian such as Magog. Magog's place in an overall analysis of the Indo-European linguistic system must be established. Albert C. Baugh, in *History of the English Language*, lists eleven principal groups: Indian, Iranian, Armenian, Hellenic, Albanian, Italic, Balto-Slavic, Celtic, Germanic, Hittite and Tocharian. Assuming that these eleven are really normative, **we can arrive at eleven patriarchs by summing the seven primary Japhethites and adding the four Javanites.** When Japheth inherited the stock from Shem, he would have used his vassals to organize it into eleven divisions. The three Gomerites can be omitted because we have already seen that these sons of Noah fathered the non-Aryan Dravidians and Sumerians.

A Japhethite explanation of Baugh's eleven groups can be outlined as follows:

<i>Patriarch</i>	<i>Group</i>	<i>Rationale</i>
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Gomer	Tocharian	proximity to China
Magog	Celtic	Gaelic tradition
Madai	Iranian	focal Medes
Javan	Armenian	Lake Van
Tubal (Eber)	Germanic	Peleg-Frey and
Joktan-Odin		
Meshech (Skanda)	Balto-Slavic	proximity to
Skandinavia		
Tiras	Italic	proximity to Rasena
(Etruscans)		
Elishah (Lelex)	Hittite	proximity to Leleges
Tarshish (Phoenix)	East Indian	Indo-Aryan rulers in
Phoenicia		
Kittim (Cadmus)	Albanian	proximity to
Macedonia (Kittim)		
Rodanim (Danaus)	Hellenic	Hellenic Danaans

Before elaborating the rationale in each case, I must deal with the familiar question of the original Indo-European homeland. Baugh summarizes a convincing case that the language originated in a landlocked, northern region of the earth such as White Russia. This discovery has probably done more to harm the biblical account of Noahic origins than any other. For some the very phrase "Indo-European stock" connotes logical independence from the biblical account of origins because it neatly reinforces the secular prejudice in favor of polygenetic origins. But the argument assumes that the Bible requires linguistic unity before Babel; and the Bible teaches nothing of the kind. The judgment at Babel destroyed an illicit linguistic unity imposed on the world community by the Hamite faction. Language differences had existed in the antediluvian period and were a dimension of a racial scheme attuned to diverse names of God. The landlocked, northern locale evident in the basic Indo-European vocabulary was Cain's "land of Nod" or whatever part of the earth Shem's and Japheth's white mother called home.

This perspective encounters the objection that cold weather climates did not exist before the Flood. That conclusion has been drawn from the way the four seasons are instituted at the outset of the postdiluvian period in Genesis 8:22. But that passage simply reassures Noah that God will not destroy man again as he did in the Flood (8:21). This emphasis on seasons establishes the theme of

time-consciousness that would now inspire Noah's family to become "makers of civilization in race and history." The product of four seasons and the thirty-year fixed term was 120 seasons as though to establish in each era a new world project akin to the Ark built over 120 years. Nothing in 8:22 implies that a cold-weather, landlocked clime did not exist in the time of Shem's ancestors.

What this logic means for our study is that the principal Indo-European groups took shape among the protoplasts of Sumer. If, as is commonly supposed, the Hellenes descended into Greece from the Balto-Slavic region, why don't their mythological traditions emphasize such a migration? The Titan-Olympian version of the Erech-Aratta War was a far more practical and compelling dimension of the Hellenic memory than some non-existent sojourn in anonymous snow.

The Tocharians were attached to Gomer because he was Japheth's son by the Yellow Matriarch and made a contribution to the Chinese along with his yellow half-brother Arphaxad I. The ethnic name seems to derive from Togarmah-Sokar, Gomer's Sumerian vassal Dumuzi the Shepherd. The Central Asian discovery persuading Kramer and other polygenists that the Sumerians came from Central Asia to Sumer probably means only that the Sumerian people of Dumuzi the Shepherd traveled to Central Asia in the same migration that brought the Tocharians to the west end of China. After all Kramer's own speculations have virtually pushed Aratta into Central Asia.

Gaels of Christian times asserted firmly that they descended from Magog and I have no reason to doubt their tradition. Their "invasions" of Britain invariably refer to maritime routes from Asia Minor to Britain. The Phoenician "ships of Tarshish" became an immediate dimension of this Japhethite dispersion. Much of L. A. Waddell's enthusiasm derives from the conviction that imperial Britain is a modern re-embodiment of the Aryan element in Phoenicia. The prophetic biblical formula "Gog and Magog" links the name of Japheth's second son to Gyges king of Lydia, that land of Asia Minor that once belonged to the Persian Empire. In that sense Magog's Parthia and Celtic Europe were the opposite ends of a continuum running through Asia Minor as the *Lebor Gabala Eirenn* suggests. Madai's connection with the Iranian group needs no further comment.

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Javan was Gomer's son, a grandson of Japheth and the first name in Genesis 10:2 not to be an immediate son of Japheth. The genealogy is given by the British— Llyr, Bran and Caradoc. We have noted how the Cardouchi or Kurds fill out the Japhethite presence in greater Iran as aftermath of the Erech-Aratta War. A further association between Javan and Armenia completes a geographic continuum running from Luristan through Kurdistan to Armenia in virtual imitation of the Welsh tradition. This explanation may appear to contradict the Armenian Christian tradition of their descent from Hayk son of Togarmah. Just as in the case of the Tocharians, the name Togarmah keeps turning up because this was the deceased patriarch of the Sumerians from whose Erech the dispersion began. A further evidence of the Llyr-Bran-Caradoc family in proximity to Armenia is the traditional Cimmerians (Gomer) of central Anatolia.

Although a Japhethite presence in Iran is beyond dispute, there is no reason to believe that the Japhethite system of Genesis 10 existed before the demands of the war inspired its creation. At the outset of the eighth era the groups in control of the two super colonies of Erech and Aratta were the Canaanite eleven of Genesis 10: 15-18 and the eleven "monsters of Tiamat," a set of captains appearing in the Bible as sons of Joktan. The war interrupted an orderly colonization process begun at the start of the era by the Canaanites.

Despite the chaos of a war planned by Tiamat— chaos personified— the Noahic patriarchs made a prodigious effort to regain control of the protoplasts and organize the world according to an orderly plan. Era by era they continued to send out sets of eleven based on the prototype of the eleven colonies of Sumer. The Volkertafel system of Genesis 10 refers to sixty-six distinct persons and these can be grouped into six sets of eleven despite the present appearance of the text. Of course none of this has anything to do with the authority and accuracy of the Bible. Our task is to interpret the emerging scheme of reality underlying what Genesis 10 reveals. The given structure is profoundly meaningful; but its data can be successfully read as six sets of eleven operative as such at certain moments of postdiluvian history.

To explain the reason for believing that the Canaanite eleven took command of the Erechite half of the eighth era colonization process, I must shift attention to a Sumerian city which did not yet exist at that time— Lagash. This Sumerian port enters history at the

opening of the subsequent, ninth era. But a particular Lagashite king, Ur-Nanshe, holds the key to the Canaanite eleven as it relates to Sumerian times. In retrospect he furnishes a perspective on the role of the Canaanite eleven at the opening of the eighth era. In this case "Noah's family speaks" through a familiar artifact, the Ur-Nanshe plaque. To interpret that artifact I turn to a writer very different from Kramer— Laurence Austine Waddell. This writer's style of thinking might be compared loosely to the earlier, specifically Christian *Lebor Gabala Eirenn*. Evidently without a shred of Christian faith, Waddell exhibits an enthusiasm which commands my respect because of its independence from the polygenetic apathy of conventional scholarship.

My attitude toward Waddell runs a parallel course to my attitude toward the fiction of H. P. Lovecraft. In both cases I am faced with adversaries of my Christian faith but adversaries with a difference. I love their enthusiasm. Absent is the sickening, smug sophistication that holds the modern, professional academic world in an iron grip of perpetual denial. Their own denials derive from enthusiasms which I can easily appreciate. By the 1920s democratic secularism amounted to collective insanity. The assumption that world civilization had been built from the bottom up rather than from the top down stripped the human spirit of its capacity to function normally. The genius of faith was banished from the halls of academic authority and the Church fell into the hands of fashionable politicians adept at responding to misguided trends which struck them as disciplined. Waddell and Lovecraft, like Shelley, harbored beneath anti-Christian packaging, enthusiasms rooted in the Christian past and enabling me to conceive of Noah's family as eight actual people rather than a "biblical topic" for "further study."

Waddell based his book on the mistaken conviction that the Sumerians were Indo-Europeans. As a Nordic supremacist he read into the Aryan race a kind of worship akin to the respect biblicists should have been giving to the Sumerians as a missing link in the true explanation of Noahic origins. In essence Waddell's fanatical devotion to the Aryans meant the last stand of an imperialist zeal derived from the truth underlying the *Lebor Gabala Eirenn* and all such attempts to link up Aryan Europe with its Noahic past. Whenever Waddell reads an Aryan presence into ancient Middle Eastern tradition, he indirectly affirms the truth that world civilization derives from an elite set of eight persons and that the Aryans derived from those persons within their lifetimes:

The direct reverse of these current views on the Sumerians was I observed the fact, and I established it in my previous works, by a mass of fully-attested concrete scientific proofs. This new evidence proved conclusively that the Sumerians were Aryans in physical type, culture, religion, language and writing; and that they were our own kith and kin, living under our Aryan civilization and laws and speaking radically the same tongue. (Makers of Civilization, 3)

Waddell's statement is wrong about everything except what really counts: the pivotal importance of the Sumerians in world origins, the presence of all physical types in Sumer at one time, and the deep and immediate kinship of all nations, including the Britons, to Sumerian origins. The modern academic world will not allow the monogenetic perception to live; so an alienated version of the monogenetic perception lived on as Nazi fanaticism— an abortive perception that will keep recurring until biblical truth comes home to Sumer.

Let's consider the much maligned concept of a master race in Waddell's terms:

That title Arya literally means in both the Indian Sanskrit, the old classic language of India, and in the Ancient Persian language "the exalted or noble one"; and it is derived as I have shown from the Sumerian Ar, Ara "exalt, lofty, shining, glory"; Which is also disclosed as the remote Sumerian root of our modern word "Aristocrat" or "noblest or most excellent governor," derived through the Greek, a word which well defines the older ethnic meaning of the word "Aryan." For the civilizers of the old world are now disclosed to have been more or less exclusively of this Aryan stock, which was essentially an aristocracy of master-men, the ruling race who established Civilization and who civilized the aborigines by their enlightened rule and science. (5-6)

Here is the very language of racist imperialism, intellectual complement to the practical British Empire which still existed in the 1920s. In the form Waddell maintained it has been discredited by any and all means, most notably the bloodshed of World War II. Much

politically correct modern thought is little more than a convulsive reaction against the "Arya."

Waddell realized that Christ's Gospel opposed his worship of Nordic aristocracy and therefore dispensed with Christianity as Hitler, too, rejected that "Jewish nonsense" in the 1920s. Yet there is a biblical version of aristocracy which will never perish until the Bible is either banished from the face of the earth or fulfilled in all its promises. The eight persons who survived the Flood constituted an aristocracy as judged against the antediluvian "aborigines" they supplanted. They experienced a longevity which set them apart from the helots like us who live little more than seventy years. They gave birth to the Arya, to the Brahmin caste and to every aristocracy which has ever existed. Their monogenetic dispersion made their world and ours a de facto empire. They first received the endowment of power, the Egyptian *ka*, which has enabled every human government to function ever since. They will be supplanted only by the advent of a species of humanity termed by Jesus "sons of the resurrection," the most absolute manifestation of the idea of aristocracy ever to enter the human mind.

Waddell's system attached high importance to Phoenicia for two reasons. The Indo-Aryan rulers named there confirmed his ideal of an Aryan ruling class imposed in this case on the Semites traditionally identified with that land. Also the well-known tradition of Phoenician colonies in North Africa, Gaul and Spain cleared the way for his beliefs about colonizing voyages to Britain— his counterpart to the *Lebor Gabala Eirenn*. In *Makers of Civilization* he attempts to narrow the gap between Phoenicia and Sumer. Waddell's chief link in this regard is Ur-Nanshe of Lagash, whom he names Uruash. He shows the Ur-Nanshe plaque as Plate VII opposite a paragraph introducing the ruler. He goes on to dispute the conventional Semitists' view that this ruler was nothing but a petty king:

On the other hand I have shown that Uruash and his descendants in this dynasty were emperors not only of the whole of Mesopotamia, but of colonies beyond, and that both he himself and most of his descendants call themselves in their inscriptions besides their local title of King of Lagash, also "King of Kish," that is the recognized title in the Sumerian period for "Emperor of Mesopotamia." I have

also shown that he founded the great overseas Sumerian colony of Edin in the Indus Valley. (109)

Clearly this mastery over India places the Lagashite rulers in the same category with the British imperialists. Waddell will go on to site an Indian name "Panch" to link the Lagashite dynasty to Phoenicia and, by extension, to Britain itself.

Waddell's grandiose conception of the Ur-Nanshe dynasty differs from mine except for the grandeur. Without grandiosity the subject cannot be properly conceived. To me Ur-Nanshe, petty king of primitive Lagash, building his temple with his own hands as shown in the plaque, is Canaan's second son Heth, one of the chief progenitors of the human race and founder of a crucial link between Semitic Canaanites and the Sumerians. My mind works like Waddell's but on a different faith foundation. I take Waddell's assertion that Ur-Nanshe turned nautical in the pursuit of grand empire as a matter of course. As for Waddell's white racism, consider Ur-Nanshe's name in the non-Aryan language of Sumer. It means "Champion of Nanshe," that is, "Champion of the Mother of the Caucasoid Race." Is that racist enough to suit the white supremacists? Fine. The great god Enlil, euhemeristically speaking, was the black father of black Africa; and black Adam, the father of the human race, aristocrats and aborigines alike.

The aspect of Waddell's book that captured my imagination in 1963 and inspired my study of this subject is his charts of king-lists matching names from separate cultures in blissful indifference to the prevailing polygenism. Himself a polygenetic racist, he could not have imagined the value I would give to his charts. The Ur-Nanshe plaque offers a prime example. For perspective note that the Ur-Nanshe regime precedes the rise of the Akkadian empire and therefore belongs to the ninth Postdiluvian era after the close of the Erech-Aratta War. Waddell realizes that the Persian Gulf extended farther north than it does now, making Lagash a port in keeping with Nanshe's character as a goddess of fish. The British author explains that the two horizontal registers of the plaque, each with a row of smaller figures, names Ur-Nanshe's five sons twice, giving ordinary personal names in the upper row and titles in the lower where they are gathered around the king's throne. The names in the upper row, he tells us, match the five sons of East Indian King Haryashwa in the same order. Accepting these matching names as presented, I

conclude that the differences between the lists represent a deliberate translation of non-Aryan Sumerian names into Aryan form — exactly what I would expect from representatives of Noah's polyglot family:

Sons of Ur-Nanshe:

Amadgal (Akurgal)

Sirim

Baridishshu

Aniarra

Mugamimla

Sons of Haryashwa:

Mudgala

Srinjaya

Brihadishu

Yavinara

Kampilya

Ur-Nanshe's Lagash by this reckoning not only established a Sumerian capital of the family of Canaan but linked both to the Aryans of India. In dealing with the Canaanites of Genesis 10, we are not confined to Semitic speakers. Like all races the West Semites who became the populace of biblical Canaan were pawns in the hands of international aristocrats.

The Canaanite Eleven

To process the names of the Ur Nanshe Plaque, we need the Canaanite section of the Volkertafel in Genesis 10:15-18 where nine of the eleven sons of Canaan appear as colonies rather than personal names— the "Jebusite," "Arvadite" and so forth. This section of Genesis 10 contains a colonization scheme like the one we have been describing from the fifth era but later and involving known western locations such as Hamath, Arvad and Jebusi (proto-Jerusalem). In what era was this Canaanite program enacted? We can eliminate the fifth when colonization began in Mesopotamia, the sixth when these Mesopotamian colonies converged on Babel, the seventh when Peleg controlled all the protoplasts from Kish and the ninth when Ur-Nanshe and his sons were back in Sumer at Lagash. So 10:15-18 should be referred to the eighth era of the Erech-Aratta war and to a detail of the division of the mankind recorded in the Andamese myth of Puluga and Darya at the outset of that era.

Origin of the Nations identifies the last four names in the Canaanite eleven as female first generation postdiluvians, terming them the "Second White Matriarch" etc. and sometimes giving them the names of their colonies such as Hamath and Arvad. The role of these females now makes sense as it did not in 1983. We have seen that the eleven "monsters" which Tiamat created to serve the cause of Aratta included all four antediluvian females as members of the Joktanite group. The Erechite half of the world answered this Joktanite grouping at Aratta with the Canaanite eleven, one for each of Tiamat's "monsters" and including four female first generation postdiluvians to echo the four matriarchs at Aratta. The Hamite faction set up the Canaanite eleven to colonize an empire equivalent to what Peleg was doing at Aratta.

Kramer has called our attention to Mount Hurum and the Hurrians in one of the accounts of the Erechite campaign against Aratta. Other scholars have identified the Hurrians with the "Hivite," one of the Canaanite eleven. A reasonable conclusion is that the Erechite expedition planted the "Hivite" colony at Mount Hurum on their way to Aratta. The war interrupted a process which had worked its way down the Canaanite list from Sidon to the "Hivite."

Before we proceed further, reasons for believing that Ur-Nanshe belongs to the Canaanite eleven must be given. His parentage making him grandson of Gurmu and son of Gunidu has provided us with sober-looking Sumerian names for Ham and Canaan stripped of their pantheon names Anshar and Anu. These genealogical names do not even appear in the King-List except as background for Ur-Nanshe, whose plaque gives him the status of the unique king-emperor pictured by Waddell. This mode of presentation means that Ham's family was sobered by the Tower of Babel incident and entered a new stage of operation with a new cultural flavor. In this context Ur-Nanshe is too important not to have been named in the Volkertafel. In the entire Sumerian corpus of names, none other is given such a complete set of sons in so graphic a form. It might be argued that our possession of the Ur-Nanshe plaque is owing to random fortune in unearthing this one artifact out of the many others that might have been discovered. But patriarchal visual art is clearly a distinctive of Lagashite tradition as evidenced by the striking busts of Gudea in a later period. The Sumerian record makes a unique statement at Lagash requiring an interpretation worthy of it.

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The *Babylonian Genesis* identifies Canaan as Anu, priest of the Sky principle of the Uralo-Altaics. One of the Uralo-Altaic nations is the Turks, who took possession of Anatolia in the Christian era. This occupation throws the Turks into juxtaposition with the Hittites, who possessed Anatolia in ancient times. The Hittites took their name from Canaan's second son Heth and were Indo-European speakers rather than Uralo-Altaics. Just as Waddell suggests, Ur-Nanshe figures as an Aryanized Sumerian, Canaan's son Heth by the Red Matriarch, queen of the underworld just as Heth-Hades became a god of the underworld, that is, a colonial master of the Persian Gulf-Arabian Sea continuum leading to India. The Ur-Nanshe Plaque offers a crude but convincing profile portrait of the Sumerian ruler. The same sort of exaggerated nasal profile characterizes the group portrait of the Lagashite Stele of the Vultures from the reign of Ur Nanshe's successor Eannatum. The same sort of exaggerated profile appears in depictions of the Hittites and represents the racial stamp of the Red Matriarch, whose leading trait was facial concavity and a large, aquiline nose.

Under the combined influence of Waddell's book and the Hellenic concept of the Olympians, it is easy to idealize the Canaanites in a way that seems impossible as long as we focus on what Sidon did to Noah in earlier times. This shift of moral attitude arises out of the Hellenic concept of the fallen Titans as objects of pity. The Tower of Babel event should be viewed as a human fiasco. Canaan and Cush—the Titans Cronus and Hyperion— suffered real and lasting defeat by the close of the sixth era. Early in the eighth the Canaanite group could regard themselves as more sinned against than sinning when Peleg and the Red Matriarch began to behave independently at Aratta. The case of the Hivites suggests that the behavior at Aratta marred an orderly process begun by the Canaanites with Peleg's consent.

The eleven-point character of the Canaanite list and the verbal emphasis on colonies informs us that the Hamites were attempting to take a next step by colonizing the eight original claim lands of Lugalannemundu's inscription plus three more lands— the Indus Valley (Meluhha) and the Two Egypts. If Peleg-Kingu and Tiamat had not resisted them, they would have conducted an orderly colonization program expanding the eleven-point system of Noah's fifth era into a grander scheme of eleven colonies outside Mesopotamia. The total of eleven appearing in the Canaanite list of the Volkertafel was normative for all periods of Noahic colonization

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and yields to the Canaanites the distinction of bearing this definitive total in the Bible.

The close analogy between the humble scheme of the fifth era and the grander one of the eighth makes it useful to outline both schemes for comparison:

Colonization Program of the Fifth Postdiluvian Era 2398-2368 B. C.

<i>Location</i>	<i>Patriarch A</i>	<i>Patriarch B</i>	<i>Populace</i>
Uruk	Japheth	Madai	Satem
Aryans			
Badtibira	Noah	Togarmah	Sumerians
Zabalam	Yellow Matriarch	Mizraim	Upper
Egyptians			
Adab	Black Matriarch	Hul	
Austronesians			
Nippur	Ham	Cush	Cushitic Semites
(Ethiopians)			
Kish	White Matriarch	Canaan	Uralo-Altaics
Akkad	Shem	Uz	Akkadian
Semites			
Eridu	Sabteca	Amerindians	
Larak	Seba	Dravidians	
Sippar	Arphaxad I	Chinese	
Shuruppak	----	Magog	Celts (Centum
Aryans)			
Arabia	Red Matriarch	Phut	Lower Egyptians
Inanna		Hellenes (Centum Aryans)	

Over the specified span of years, no human population existed anywhere on earth outside these locations. The table is incomplete, however, in representing first generation postdiluvian males. It does not place Japheth's son Gomer; Noah's sons Ashkenaz and Riphath; or Shem's sons Mash and Gether. Ethnically the outline fails to name Riphath as the physical patriarch of the Dravidians. The reason is that Japheth's black son Seba outranked him. Unless he is the "Blue God" Krishna, Riphath fails to appear in the high Indian pantheon;

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and his people the Dravidians were brought to the Indus at the outset of the tenth era by Seba, the great god Shiva. Somewhere in the scheme Riphath was building up this protoplast; and it may well have been at black Seba's Larak. The Uralo-Altaics were clearly the people of the Anship which *Origin of the Nations* assigns to Noah but which *The Babylonian Genesis* assigns to Canaan. *Origin of the Nations* associates the Austronesians with Nimrod's Ninurtaship; but Nimrod was not a first generation postdiluvian and does not appear here. Certainly one would expect him to have cooperated with his father Cush at Nippur.

The Canaanite scheme can also be outlined but with the understanding that this program was marred by the Erech-Aratta War. Consequently the outline distinguishes between ideal and real locations:

Colonization Program of the Eighth Postdiluvian Era 2308-2278 B. C.

<i>Canaanite Name:</i>	<i>Ideal Location:</i>	<i>Real Location:</i>	<i>Sumerian Name:</i>
Sidon (Poseidon)	Sutium (Akkad)	Phoenicia	Etana of First Kish
Heth (Hades)	Meluhha (Indus)	the same	Ur-Nanshe of Lagash
Jebusite Nanshe	Lower Egypt	Palestine	Akurgal son of Ur-
Amorite Nanshe	Martu	the same	Sirim son of Ur-
Girgashite Ur-Nanshe	Subir	the same	Baridshshu son of
Hivite Nanshe	Cedar Mountain	Mount Hurum	Aniarra son of Ur-
Arkite Nanshe	Upper Egypt	Arka	Mugamimla son of Ur-
Sinite	Marhashi	Sin	Yellow Matriarch's Marhashi
Arvadite	Elam (Lumma)	Arvad	Black Matriarch's Lumma
Zemarite Matriarch's Gutium	Gutium	Zemar	Red
Hamath Matriarch's Eanna	Eanna (Sumer)	Hamath	White

The pivot point of this damaged scheme concerned the Uralo-Altaic people of the Anship, who dwelled at Babel under Noah in the First Kish period. After the experience at Babel, Hamite leaders realized that Uralo-Altaics rather than the Egyptians were the true people of the Heaven principle and that the pan-Hamite scheme at Babel was doomed for that reason alone in their false attempt to build a temple to Heaven on the foundation of a language sacred to the Solar principle instead. At the outset of the eighth era their motive was to continue to reconcile Ham's possession of the Solar Hamite stock to the Hamite pretensions to the Heaven principle by colonizing Egypt with ancestors of the Mongols. Their plan was reinforced by Min-Mizraim's yellow kinship to his half brother, the Uralo-Altaic Ashkenaz son of Noah.

The counter-scheme of Aratta sent Uralo-Altaics to that northern locale and forced Canaan's third son to carry out his plan by means of another populace drawn from the Semites still loyal to their original father Ham rather than the adoptive father Shem. In the seventh era Ham had formed the protoplast of the Western Semites in Martu. In the eighth, two sons of Heth took command of this protoplast and divided it into Amorites and Canaanites. A colony in Palestine formed by one of these two eventually became the Salem of Melchizedek, a priest of Canaan's Heaven principle known to the Bible as El Elyon, the "Most High God." That priesthood of El Elyon at proto-Jerusalem is all that remained of a plan that would have settled Mongols on the Nile Delta.

In the fifth era ancestors of Akkadian Semites appeared loyal to Shem, but that loyalty is suspect in the light of the *Babylonian Genesis* where Mummu cuts a sorry figure. Of course the epic is simply telling the truth about what happened to Noah's and Shem's status in the world. The epic reflects a power struggle over the fealty of the Akkadian race. In it Ea-Sidon is appalled at the Kingu-Tiamat rebellion because it withdrew the Akkadians temporarily to Aratta and gave Sidon no one to rule over in Sutium-Akkad.

Peleg's arrangement with Joktan at the outset of the eighth era impelled Sidon to migrate to Phoenicia along with Heth's son the "Jebusite." Sidon brought with him a population complementary to the Semitic Canaanites who followed Heth's son. Because Peleg's arrangement denied the ideal scheme of populating Lower Egypt

with Uralo-Altaics, the race Sidon brought west with him were Lower Egyptians as evidenced by Sidon's central location in the Memphite mythology as Ptah. These Lower Egyptians had formed such a close alliance with the Hellenes even before the "Galla raid" of the sixth era that the Hellenes were connected in some way with this movement westward, hence the Hellenic tradition which locates Poseidon's family of Belus, Agenor and Phoenix in Phoenicia. The Hellenes, however, remained in Mesopotamia with other Indo-European speakers until the rise of the Akkadian Empire in the tenth era.

Because both Sidon and Heth's son shared in the same migration, they began to establish the identities of the primary Olympians Poseidon and Hades at this time. Sidon established his dominance as Olympian god of the Upper Sea by bringing Egyptian speakers to the Nile Delta; and that is why member tribes of the Mizraim group in Genesis 10:13-14 appear in the otherwise Hellenic Aegean, the Caphtorim of Crete and Philistines who descended from the Aegean on the coast of Palestine in biblical times. According to Egyptian tradition, Ptah, like Poseidon, claimed control over the Mediterranean.

The distinguishing Phoenician deity Baal Melkart confirms that the westward colonization took place during Enmerkar's reign in Erech. Hellenic tradition identifies this deity as Melicertes, brother of Phrixus, a diminished but easily recognizable version of Peleg (Teutonic Fricco-Frey). Therefore Melicertes is Joktan-Enmerkar and his name in the Semitic means "King of the City" precisely because he was king of the dominant city Erech where the colonial expedition began.

The fourth Canaanite colony "the Amorite," implies that one of Ur-Nanshe-Heth's sons attempted to take command of the Semites of Martu which had already been planted there by Ham in the seventh era. These Amorites soon threatened Enmerkar's regime at Erech. Hallo and Simpson's *The Ancient Near East* shows a list of Amorite kings at a much later period. In the tenth chapter below a case is made that Hallo and Simpson's dates are too late. Many of the names in the list equate with familiar Noahic patriarchs including Adamu (Seba), Iangi (Nimrod), Mandaru (Cush), Emsu (Joktan), Didanu (Noah), Hanu (Ham) and Zuabu (Japheth). The group is closely related to the Cushite section of the Volkertafel in Genesis 10:7-8:

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Amorite Name: Genesis 10: 7-8: *Traditional Names:*

Adamu	Seba	Shiva-Osiris-Adapa
Iangi	Nimrod	Ninurta-Ningirsu-Ion
Mandaru	Cush	Enlil
Emsu	[Joktan]	Enmerkar-Esus
Didanu	Dedan	Noah-Indra of the
Maruts		
Hanu	Havilah	Ham-Gurmu of Lagash
Zuabu	Sheba	Japheth

Two colonies flanking Peleg's First Kish order, Amorites and Elamites, turned hostile to Kish in the late seventh era when Ham and Canaan were reigning there as Enmebaraggesi and Agga. The Amorites remained hostile to Mesopotamia in the reign of Enmerkar early in the eighth era despite an attempt to impose Heth's second son on them as a step in the Canaanite colonization program. The Amorites spoke Semitic and like all Semites were thrown into confusion by the struggle between Ham and Shem over control of the Semitic Enlilship.

The *International Standard Bible Encyclopedia* article on the fifth Canaanite, the "Girgashite," is caught between two choices in identifying this name— a tribe known a Qarkish to the Egyptians and located in Asia Minor and another known to the Assyrians as Kirkishati east of the Tigris. The article decides tentatively for the Qarkish. I decide for the Kirkishati because the colonization process of the eighth era required a colony for Noah's claim land of Subir on the Upper Tigris. No matter who the Kirkishati were, they reflect the Canaanite leadership of a populace known in Sumerian times as Subarians. We have already discussed Mount Hurum, the Hurrians and the sixth Canaanite name, the Hivite.

The same Bible encyclopedia identifies a small Phoenician city Arka to match the seventh Canaanite name, the "Arkite." The issue here is how the ideal scheme would have worked barring the Erech-Aratta War, which aborted the Canaanite process. Eleven ideal locations would have followed the formula of the eight claim lands of the first postdiluvian era plus three zones of the "Great Below," as

added according to the mystique of Noah's three postdiluvian sons. The Dravidians of Noah's black son Riphath were reserved for Heth's Indus Valley on the East. Waddell's assertions about Ur-Nanshe and India and the Olympian value given to Heth-Ur Nanshe as Hades, god of the underworld, suggests that the Indus was being colonized by him in the eighth era or was about to be in the ninth. Complementary lands to the ideal west were to be the Two Egypts. Sidon succeeded in bringing the Lower Egyptians to the Nile Delta. Upper Egypt had to wait. Egyptian mythology interprets the Upper Egyptians as the defeated folk of its version of the Erech-Aratta War, the people of hated "Seth." Setting aside the explanation of the "Arkite" in *Origin of the Nations*, all the male Canaanite names between Heth and the "Sinite" are now explained as the five sons of the Ur-Nanshe plaque. As Waddell believed Upper Egypt was colonized by ships of the Akkadian Empire in a later era. The "Arkite," therefore represents a part of the Canaanite colonization program aborted by the Erech-Aratta War. In fact the last five names of the process all represent aborted colonies; and this circumstance offers a strong clue to the exact chronology of the process.

Egyptian tradition dates the War of Horus and Seth in the 336th year of the abstract reign of Ra Harakhti, which dates the sixth year of the eighth postdiluvian era— 2302 B. C. That detail suggests that the Canaanites proceeded by preparing and sending out one colony every year. Peleg's Aratta plan determined Sidon's altered decision to lead a colony west; but open hostility had not yet occurred. The "Hivite" colony of Mount Hurum happens to be the sixth Canaanite name. This detail agrees with the assumption that real hostilities began in the sixth year of the eighth era and that the colonization plan sent out one colony every year. Lugalbanda's journey to Mount Hurum marks the beginning of real hostility. All of the colonies below and later than the "Hivite" were aborted by the war. That is, they were redirected and fell short of what they would have been if the war had not occurred.

The last four names of the Canaanite section stand apart from the rest of the scheme. *Origin of the Nations* posits for them a set of "color coded" females analogous to the Mahadevi tetrad but their postdiluvian daughters such as Ninmar, the "Hamathite," daughter of the White Matriarch Nanshe or Parvati, the "Arvadite," a presumed daughter of the Black Matriarch. If the war had not occurred, this "Second Black Matriarch" would have planted her colony in Elam-Lumma to the east of Sumer. As it was, she

accompanied the Canaanites to the west and established the relatively unimportant colony that became the Phoenician port of Arvad. The populace that she failed to plant in Elam may well have been the Cushitic protoplast drawn off to Aratta instead. A version of ethnic "Ethiopia" might have taken shape in Elam just as a version of ethnic "Mongolia" would have formed in Lower Egypt. In the chapter on the Aratta dispersion, it will be shown that the Cushitic people *did* settle temporarily in Elam but only after they became part of a postwar, exilic process that assured that they would inhabit Ethiopia instead.

The same logic applies to the other matriarchs of the Canaanite eleven. Except for the war, the "Second Yellow Matriarch," the "Sinite," would have planted "Tibet" in Persia. The "Second Red Matriarch," the "Zemarite," would have established "Andean America" in Gutium. All of these various races were swept so far from the Fertile Crescent that the world has been wearing polygenetic sackcloth ever since as though the Andeans were descended from red monkees.

Awareness of the destructive work of the Erech-Aratta War results in two interpretive challenges concerning subsequent colonization programs. What happened to the protoplasts of Aratta under Joktanite leadership after the war; and what became of the Japhethite "heroes" who led the assault against Aratta? The first question bears on the disposition of races as distant from Mesopotamia as America or Polynesia. The second concerns the complete body of fourteen Japhethite names in Genesis 10:2-4 and the final disposition of the eleven Indo-European stocks listed by Baugh.

The two questions are woven together by a chronological perspective lasting down to the close of what Hellenic mythology names the "Twelve Labors of Heracles" 360 years after the Flood. An exilic dispersion of the Joktanite protoplasts lasted just that long. The Japhethite-Indo-European dispersion tracked the other scheme as its complement according to an overall design symbolized by the Aryan swastika. The Japhethites remained hostile to the rebels of Aratta but dogged their steps.

The Dispersion from Aratta

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Events of the eighth era shattered Noahic unity to the extent of replacing an age of the gods with an age of heroes. The Memphite theogony proves how clearly Sidon understood that divinity depended on "Atum," the totality and strict unity of the Noahic cosmos. John Whitcomb has argued convincingly that Noah's family were able to pacify the animals in the Ark because of the corporate holiness they achieved. Each of the sinful and destructive events of early postdiluvian history—the sin of Ham in the fourth era, Tower of Babel in the sixth and Erech-Aratta War of the eighth—served to dissolve "Atum" by destroying the mystique still attainable when the family colonized the eleven locales in Mesopotamia in the fifth era.

An age of gods yielded to an age of heroic, overseas colonizing effort represented by Waddell's interpretation of the Ur-Nanshe plaque. The Lagashite regime turned to pictorial art for an essentially journalistic reason: to capture the moment in a process that was drifting away from divine eternity. Although Gudea's sculpted posture as priest king symbolizes the ideal of eternity, the Ur-Nanshe and Eannatum plaques suggest narrative process and heroic endeavor.

Among the early postdiluvians the best known hero is Gilgamesh, the patriarch Elam son of Shelah and a member of the fourth postdiluvian generation—one generation later than the sons of Ur-Nanshe. Conventional scholars have made much of Gilgamesh because their lack of euhemerism persuades them that we are now dealing with something concretely human in contrast to the gods. As generations passed, mortality became more apparent. [Pilkey's explanation of the above transitional "demagod"]: The distinction between gods and heroes, however, depended on more than time and circumstance. It arose out of one of the divine names itself, the great Yahweh-Jehovah of Cain, Shem and Moses. The Ishkurship invariably associates with heroism as it did when Moses received the worship of Yahweh in the heroic context of the Exodus. The Ugaritic storm god, Aliyan Bal-Adad, is a hero god as are Hittite Teshup and Teutonic Thor. The patriarch at the center of all this was Shem, whose name in Hebrew means "name," "fame," or "he who has struggled to achieve glory."

Perhaps the most remarkable of all gentile versions of Shem is the Hellenic Heracles, "Strength of Hera," a name constructed analogously to Sumerian Ur-Nanshe, "Champion of Nanshe." The Hellenes failed to identify Shem as a god in respect to his life before

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the tenth era when the Olympian system sprang suddenly into existence. Before treating him as Olympian Zeus the Hellenes conceptualized him as Heracles. A vital Hellenic contribution to the Noahic record is the myth of Heracles' Twelve Labors, a transparent allegory of the first twelve Noahic generations down to a point 360 years after the Flood, ten years after the death of Noah. An allegorical reading of the Twelve Labors comes to focus in the legend of Heracles' cleansing the Augean stables. Like nearly all Greek myths this one is filtered anachronistically through a Greek setting; but specifics of the tradition betray a Noahic origin.

Zimmerman, in his *Dictionary of Classical Mythology*, lists the Twelve Labors with a confession that specific Greek authors disagree among themselves over the sequence. In his complete list the Augean stables appear as fifth. Under the separate entry on the Augean stables he lists it as sixth as though following some master tradition. As sixth labor the myth refers to the disastrous sixth era when the Hellenic protoplast came up out of the Lower Sea with the Lower Egyptians to build the Tower of Babel. Details summarized by Zimmerman confirm this explanation. The stables of Augeus had not been cleaned for thirty years— a period consistent with a Noahic era.

The number of cattle total 3000. If we interpret these as a human population, the total of 3000 fits any one colony as it existed at the close of the sixth era 180 years after the Flood. Starting with four couples at the zero point, Noah's family progressed by the geometric ratio to 16 couples at the close of the first era, 64 at the close of the second, 256 at the close of the third, 1024 at the close of the fourth (when the first colonization program began), 4096 at the close of the fifth and 16, 384 at the close of the sixth. Doubling that figure we get a world population of 32,768; and dividing that number by the eleven colonies we arrive 2979— a good approximation of the 3000 named in the myth.

When these population figures are extended further to the beginning of the eighth era, we can see what the Sumerian legend "Lugalbanda and Mount Hurum" means by a "vast host of Erechites." During Peleg's First Kish period each colony expanded from 3000 to 12,000 by the start of Enmerkar's reign. Given a world population of more than 120,000 and a simple economy, it is no wonder that the Andamese myth of Puluga reports that this leader halved the world because of overpopulation. Two more details of the Erech-Aratta tradition are understandable in terms of the challenge of over population. First we understand why Peleg migrated so far away in

establishing Aratta. Second we see the cogency of all the emphasis on grain supply in one of the Sumerian legends of Aratta.

In developing these population estimates, an important consideration is the module for enumerating the number of colonies. We have seen enumerations of eleven four times: eleven Mesopotamian colonies in the fifth era, eleven Indo-European groups, the eleven Joktanite "monsters" created by Tiamat at the outset of the eighth and the Canaanite eleven operative in the same era. As population expanded, two possibilities always existed— either to increase the size of each colony or to increase the number of colonies. If the eleven "monsters of Tiamat" were population groups distinct from the eleven colonies of Canaan, the number of Noahic colonies had doubled from eleven to twenty-two; and that is what we might expect from the Andamese myth of Puluga. Study of the Volkertafel of Genesis 10 suggests that the process of expanding the number of colonies eventually terminated at sixty-six— six times the original total of eleven.

The Volkertafel names of Genesis 10 do, in fact, total sixty-six. Those sixty-six can be reduced to six sets of eleven if we accept three circumstances already established: the eleven "monsters of Tiamat" represent eleven of the given thirteen Joktanite names; the three Gomerites of 10:3 were actually postdiluvian sons of Noah; and the Cushite list of eight includes all four of the male survivors of the Flood under distinct Volkertafel names. The first circumstance explains how two additional Joktanites, Obal and Uzal, were left over to expand the sons of Shem and of Aram from nine to eleven. The second and third circumstances explain how the Cushite eight were summed with the Gomerite three to make up another eleven. At some point Noah-Didanu carried with him into a Cushite eleven his three sons assigned, instead, to Gomer in Genesis 10:3. The given Volkertafel sets can be compared to six sets of eleven as follows:

Genesis 10 Volkertafel:

Sets of Eleven:

7 sons of Japheth	3 sons of Gomer 11 of 13 sons of Joktan
4 sons of Javan	sons of Japheth and Javan
4 sons of Ham	sons of Ham and Mizraim
8 sons of Cush	sons of Cush and Gomer

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7 sons of Mizraim
Joktan sons of Shem and Aram and 2 sons of
11 sons of Canaan
5 sons of Shem
4 sons of Aram
13 sons of Joktan

The explicit Canaanite eleven and the eleven “monsters of Tiamat” are listed first because they played the foundational role in balancing the opposed super colonies of Erech and Aratta when colonization beyond the womb of Sumer began. The other four sets of eleven must also be placed in time.

The thirteen sons of Joktan were originally vassals of his brother Peleg-Kingu transferred to Joktan's name as a result of the Erechite victory over Aratta. When Peleg left Mesopotamia for Aratta, two sets of eleven were in force— the eleven Joktanite “monsters of Tiamat” and the Canaanite eleven. Eventually further sets of eleven were added. All sixty-six protoplasts could have existed from a fairly early date. But the *Babylonian Genesis* suggests that Kingu's power and the “eleven monsters” took the Hamite leaders by surprise. That narrative feature and Peleg's name “Division” in Hebrew implies that the overall system did not exist until he came to power at the start of the seventh era.

Aside from the First Kish section of the Sumerian King-List, the best source for the seventh era is the Cernunnus panel of the Gundestrup Caldron. The panel contains eleven figures if one includes the anthropomorphic ones as well as nine animals. The eleven figures left to right are an antelope, a stag, Cernunnos (Peleg), a serpent in the grasp of his left hand, a predatory beast probably intended to represent a lion, a doglike animal, an anthropomorphic figure on the back of a fish or dolphin, two rams in combat and another antelope in the same form as the first as though to bracket the whole design. The eleven-fold make-up of the panel implies that these are surviving versions of the same eleven colonies we have outlined in the fifth era. The implication is that Peleg made no attempt to divide the Noahic world community further until the Andamese tradition suggests that he did— at the outset of the eighth era. However the eleven protoplasts of the First Kish are disposed

differently from what they had been in the fifth era. The Tower of Babel event transformed the eleven colonies into a new design.

The stag antlers worn by Cernunnos and the stag beside him represent the Centum and Satem divisions of the Indo-European stock just as a pair of stags does in the Stag Nature panel. Analysis of rulers of Second Kish shows that the Teutonic protoplast inhabited Kish in the ninth era. Cernunnos in the seventh era represents the Centum Aryan stock to which the Teutons belonged. The stag to Cernunnos' left symbolizes the complementary locale of proto-Agade to the northeast of Kish. Its protoplasts at this time were both Satem Aryans and East Semites (Akkadians), who descended from Shem's son Uz just as the Teutons descended from his son Mash (Madhe son of Thor).

The serpent in Cernunnos' grasp depicts both the Lower Euphrates and protoplasts under punitive restraint because of the Tower of Babel judgment. The locale is Nippur, seat of Cush, the Hamite claimant to the Enlilship and his son Nimrod, the hostile enforcer of the Tower of Babel scheme. The protoplasts, in this case, were Cushitic Semites and Nimrod's people of the Ninurtaship, Austronesians, both destined to migrate to Aratta in the eighth era.

The bracketing antelopes on either side of the panel represent the exterior colonies of Martu and Elam, original claim lands of Ham and Kali, Cush's parents, as though to banish them from the heartland of Cush' Nippur. Ham's Amorites of Martu began as the hard core of ancient Semitic resistance to Noah's decree transferring the stock from Ham to Shem. These West Semites posed a contrast to the East Semites (Akkadians) who derived genetically from Shem and were loyal to him at first. The Elamites derived genetically from biblical Elam, the Sumerian hero Gilgamesh, a son of Shelah-Lugalbanda by Kali. Elam appears in Genesis 10:22 as a vassal of Shem but in Ugaritic mythology as Yamm, one of Shem's bitterest enemies.

Throughout the Gundestrup Caldron— as in the Lagashite image of the god Ningirsu— a lion always represents the solar principle and therefore the Egyptian ("Hamitic") linguistic stock. In the Cernunnos scheme the lion represents the solar cult center of Sippar and the Upper Egyptian protoplast under Japheth, creator of the stock. The dog turned toward Cernunnos is the First Kish ruler Kalibum, the patriarch Noah at the head of his protoplast the Uralo-Altaics under dispute with his enemy Canaan. As the people of the

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Anship this protoplast were now located at Babel, which was supposed to have been the cult center of An. Noah's role at "purged" Babel helps to explain why he appears in the primordial Babylonian king-list of Berosus under the name Odakon (Dagon).

The fish and rider of the panel stand for the Sumerian alliance of Sidon-Enki and his protégé Inanna at their respective cities of Eridu and Erech. In the seventh era Erech became the "national" capital of Sumer in the sense of being inhabited by the Sumerian linguistic stock under Inanna. Her locale complemented her father Arphaxad I's location at the head of his people the Sino-Tibetans at the lunar cult center Ur. The panel places Ur as the left lion-ram into opposition to the Lower Egyptian protoplast at Awan. Dynasties at Ur and Awan appear immediately after the close of Enmerkar's Eanna dynasty and demonstrate that the two lion rams still figured as rivals after the close of the Erech-Aratta War.

Origin of the Nations expresses the view that the Austronesian linguistic stock held the key to the Erech-Aratta War because the eighth era received its theocratic definition from the worship of Ninurta, the god of strength and war, whose proper language was Austronesian. It is now apparent that Peleg divided the opposed worlds of Erech and Aratta by doubling the number of colonies from eleven to twenty-two and that the division emphasized the fundamental conflict between Shem and Ham by deriving the "eleven monsters of Tiamat" from the Shemite vassals of Joktan and leaving the other colonies in the hands of the Canaanite eleven. Peleg's initial success in leaving Erech in the hands of his brother Joktan implies that he expected his Shemite brother to keep a watchful eye over the Hamites while he solved the problem of overpopulation by leading off newly divided protoplasts under the names of the eleven "Joktanites" to counterbalance the eleven Canaanites.

At the start of the eighth era the Canaanite and Joktanite elevens divided the human race into twenty-two protoplasts. No one yet realized what would happen to the eleven who followed Peleg and Nimrod to Aratta. The Dragon Panel of the Gundestrup Caldron blames their destiny on the patriarch Ham either because of his original sin in Genesis 9 or because of the subsequent behavior of the Hamite faction whenever they came to power at alternating thirty-year intervals. They had dominated the world in the sixth era and the result was the Tower of Babel. Now they came to power in the eighth era and the outcome was the Aratta scheme and

premature dispersion of races located there to such places as North America, Malagasy, Japan and Finland. According to the Andamese the separation of the human race into distant halves responded to overpopulation but there was more to it than that.

Both the division that led half of mankind *to* Aratta and the subsequent dispersion *from* Aratta can be interpreted from the perspective of the Egyptian First Ennead, a sect of gods intended to index the overall dispersion of the human race in perpetuity. The arrangement calls for an Egyptian core, a Semitic inner ring, an Aryan outer ring and four ordinal branches of deep dispersion. As it happened nearly all the inhabitants of Aratta became the ordinal branches as though this fate had been planned for them in advance. What appeared to be a bi-polar division of humanity concealed an ulterior purpose to revive the pan-Hamitic goal of the Tower of Babel scheme by placing Egypt at the center of the world forever. The Dragon Panel treats the deep dispersion of the four branches as Ham's brainchild as though the Ennead was his conception and he possessed the power to enact it through Peleg-Kingu, who takes the blame for it in the *Babylonian Genesis*. Because blame also falls on Ham's mother Tiamat, the scheme would make better sense if Kingu were Ham. But the epic clearly identifies Ham as Anshar, and the Andamese tradition identifies Puluga as leader at Aratta.

On the face of it there was nothing wrong with building a cosmos of nations with Egyptians at the center. The Celts responsible for the Caldron pictured it as a tragedy because they had fallen victim to this dispersion process. Yet they treat Peleg as their greatest god Cernunnos, the Horned One. To sift through the supposed culpability of Kingu, it is essential to coordinate the plan that created the Aratta colony with the design of the Ennead. The Akkadian and Celtic traditions do not agree on this culpability; and their rival viewpoints inject confusion into any attempt to describe how and why the two worlds were designed at the beginning of the eighth era. The Gallic Celts owe their viewpoint to Peleg himself as ruler at Aratta; and that means that they "went with Fergus" and became part of the deep dispersion contrary to the Ennead design to place Aryans in an outer ring rather than the distant branches. Other Aryans who shared in the fate of Aratta were the Slavs and Italics. The great schism of Erech and Aratta divided, not only these major Indo-Europeans from the rest, but even the Gaelic-Gallic Celts from their linguistic brethren the Britons.

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The same schismatic aspect appears in each of the protoplasts defined by the eleven colonies of the Cernunnos panel. A contingent of Sumerian speakers migrated, not *from* but *to* Central Asia, creating the polygenetic false impression that a Central Asian homeland preexisted Sumer. In a greater sense the Sumerians who “went with Fergus” to Aratta became the Finno-Ugric stock of Finland and Hungary. A similar explanation applies to the distinction between Chinese and Tibetans in the common Sino-Tibetan stock who had inhabited Ur under Arphaxad I. Assuming that the Chinese followed him as Hadoram to Aratta, ancestors of the Tibetans in Sumer remained to be adopted by one of the Canaanites of Ur-Nanshe’s family to be carried to the East Indian colony which Waddell attributes to that family. From India they migrated into the Himalayas to live in closer proximity to their linguistic brethren the Chinese.

A comparison of the Cernunnos and Taranis panels reveals what caused the schism at the start of the eighth era. Arphaxad I dominates the Taranis panel, which describes fallen Aratta on the eve of the deep dispersion. Because Arphaxad became the Joktanite vassal Hadoram destined to lead the western branch of the dispersion to Southern Europe, it is clear that he had been one of the chief rulers at Aratta along with Peleg. In the previous era he had headed one of the lion-ram colonies— the one at Ur.

A popular, democratic feature of the process emerges from the synthetic, impure image of the two lion-rams. Such synthetic creatures also appear in the two panels of the Aratta war— griffins (bird-lions) and a ram-headed serpent in the Medb and Taranis panels. These images represent a breakdown of ethnic purity through popular choice. The lion rams at Ur and Awan symbolized mixtures of Egyptians and Sino-Tibetans at both locations according to popular suffrage in a choice between the Yellow Matriarch’s two sons. In a misguided effort to end the conflict between Shem and Ham, somebody allowed the people to choose whether they preferred Arphaxad or Mizraim. Instead of solving the problem, this device split the world in half.

The Medb and Taranis panels are similarly constructed and represent the city state of Aratta at two different stages of its war against Erech. The faces of the two deities in the center of each upper register represent the city itself, first under the daughter Inanna-Medb and then under the father Arphaxad-Taranis. The

flanking beasts in the upper registers in each case have the same value as the two dragons of the Dragon panel: they stand for populations garrisoned at Aratta and destined to become the northern and southern branches of the dispersion. Because Arphaxad was about to lead the western branch in his role as the Joktanite captain Hadoram, his face personifies that populace as the centerpiece of the Aratta garrison.

The beasts in the lower registers of both panels tell the tale of actual hostilities. Creatures in the centers of the lower registers represent the Aratta sally force put in the field against the Erechite host. In the Medb panel this creature is a formidable looking beast with an open, toothed mouth as though more than willing to fight. In the Taranis it has been reduced to a pathetic ram-headed serpent, a defeated force like the serpent of the Cernunnos panel. In both panels the victors are represented exclusively by griffins. In the Medb panel there are two of these on either side of the open-mouthed beast. In the Taranis panel they have increased to three as though the bulk of the Aratta sally force has turned coat and become a third Erechite griffin, leaving the remnant in the form of the conquered serpent-ram.

The three griffins of the Taranis panel establish a theme which will recur in the triplet design of the Bull-Slaying panel symbolic of the Gutian sack of Agade a century and a half later. As syntheses of bird and lion (*), these creatures represent the mixture of Semite and Egyptian destined to return to Mesopotamia and dominate the world as the Akkadian Empire. The third such griffin appearing in the Taranis panel implies that Semites and Egyptians in the Aratta sally force have been persuaded to turn coat and join their linguistic brethren from Mesopotamia.

[* *Hieracosphinx* - 'Hawk-Sphinx', a creature with the head of a hawk and body of a lion, as with Haroeris ("Horus the Elder")]

A noteworthy omission from these panels is the stag symbolic of Indo-Europeans. We would expect these in view of the seven Japhethites among the eight Erechite heroes at the head of the host. The Semite make-up of the force comes as no surprise in view of the Akkadian epic which celebrates this Mesopotamian victory. Lugalbanda, Marduk of the epic, appears in the Volkertafel as Arphaxad II, the Arphaxad of Genesis 10:22 where we find him in the solidly Semitic company of Asshur and Aram. The same patriarch shows up at the heart of the Semitic mythology of Ugarit as Bull El.

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Enmerkar, the victorious Erechite king, is Joktan, who bears the Volkertafel name of Aram in 10:22. Asshur was Bull El's son Athtar. We perceive that these Semitic nations were already taking shape from the force that conquered Aratta.

So what has happened to the Japhethite presence in the Erechite force? It must be remembered that Japheth's primary people were not Indo-Europeans but Egyptians. In Egyptian tradition Ham is nothing more than the god Thoth. Japheth appears in various contexts as Ra, Horus, Geb and Khenty-amentiu and his son Seba as the mighty Osiris.

Each of the griffins in the victorious Erechite army represents a popular fusion of Semites and Egyptians, destined to inherit the core and inner ring of the geographic cosmos of the Ennead. Three of the Erechite heroes— Gomer, Javan and Tubal— eventually became the Pyramid Pharaohs Khufu, Menkaura and Snefru. Their presence at the head of the Erechite army assured the loyalty of Hamitic speakers who had been recruited in Mesopotamia and helped to convert these speakers from the cause of Aratta.

Elsewhere it is suggested that Eber-Tubal applied a gift of eloquence to persuade hostile folk at Aratta to lay down their arms. The design of the Medb and Taranis panels suggests that he persuaded Semites and Egyptians of the Aratta sally force to become the third griffin. As son of Semitic Marduk and vassal of Egyptian Japheth, he was a model "griffin" himself. After the rise of the Akkadian Empire he became Ebrum of Semitic Ebla and eventually Snefru of Memphis. Converting the Semites and Egyptians of the sally force through linguistic skill, he left its remnant in the condition of the ram-headed serpent. These people were Arphaxad's Chinese from Ur, the hostile hardcore of resistance at Aratta formerly pictured in the Cernunnus panel as a hostile lion-ram, now turned serpent-ram through the loss of Egyptian members.

Whatever the constitution of the Aratta "second world," it suffered the fate of a defeated power. The *Babylonian Genesis* gloats over the defeat of Tiamat and Kingu:

*"Kingu it was who created the strife,
and caused Tiamat to revolt and prepare for battle."
They bound him and held him before Ea;*

Punishment they inflicted on him by cutting the arteries of his blood.

With his blood they created mankind.” (Heidel, 47)

Peleg, instead of literally perishing, returned to Sumer as Lugalennemundu to finish his reign of ninety years. The effusion of his blood refers to the dispersion of the Aratta super colony carried out on such an enormous scale that it looms up as one of the great tragedies of human history, not necessarily for the participants but as an influence on the minds of modern man, who has learned from it the delusion of polygenism and with it the greater delusions of religious pluralism and biological evolution.

The super colony of Aratta split into five divisions. One under Peleg returned to Mesopotamia and eventually gave birth to the Akkadian Empire at the lapse of Peleg's ninety years. Because the *Babylonian Genesis* derives from the Akkadian people who returned with him, this epic possesses an uncanny confessional note. It begins with a veiled confession of the sin of Ham and levels an accusation of schismatic rebellion against the father of the Akkadian dynasty whose people produced the epic! We can only conclude that Peleg blamed himself for the Aratta fiasco and sought to distance himself from his sin in typical early postdiluvian fashion by demonizing his own eighth era identity under the hated name of Kingu!

The tragedy lay in the vast scale of the scheme worked out to colonize the world with the populace of Aratta. Certain races of mankind reached lands so far from Mesopotamia that they lost the unified perspective of the Noahic world and degenerated into mere tribes and nations rather like the hapless, unendowed antediluvians whose “all flesh” perished in the Flood. The noble mystique of unified “Atum” began to vanish from human experience. Peleg succeeded in working out an orderly dispersion plan which can still be traced; but it left the Noahic world community a shadow of its former self. Divine imperialism lapsed into petty, tribal nationalism.

Pairs of protoplasts migrated together under its two respective Joktanite captains in each of the four ordinal directions. Each of four pairs matched its migrations to the ninth, tenth, eleventh and twelfth postdiluvian eras, following to the end the “Twelve Labors of Heracles.” Each pair arrived at its first settlement at the start of the ninth era, at the second point at the start of the tenth and so forth. In each case the first of the two protoplasts settled permanently at the

second location at the start of the tenth era or at the third location at the start of the eleventh. The second protoplast of each pair eventually reached the limit of the scheme at the start of the twelfth.

The operation of this formula can be described in some detail. The easiest branch to outline is the southern because its route to the Lower Sea led it into close proximity to Sumer. It consisted of Cushites and Austronesians under its Joktanite captains, Hazarmaveth and Ophir, the Black Matriarch. These settled first in the Black Matriarch's original claim land Elam by the start of the ninth era; so a substantial fraction of the Aratta dispersion were living as "Elamites" during this period. An article on Elam in the *International Standard Bible Encyclopedia* claims that "the original population was mainly negritic" in keeping with the presence of black Cushites there in the ninth era. However this first settlement did not become permanent for the great majority of its people. By the start of the tenth era the Joktanite captains brought the mass of their followers to Hazarmaveth's land Hadramaut east of Yemen by the tenth era. There they stayed until the eleventh era brought them to Ethiopia where the Cushites established their permanent homeland. Ophir then brought the Austronesian half-protoplast to the southern terminus of the branch, Malagasy (Madagascar), whose inhabitants belong to the Austronesian stock along with Malays and Indonesians. The dispersion continued across the Indian Ocean to Malaysia, Indonesia and the Pacific.

The northern branch consisted of Slavs and Finno-Ugrians under Obal's son Sheleph (Hellenic Aesculapius) and Diklah, the Prussian god Tukla. Familiarity with the patriarch Cush at Aratta explains the curious Slavic worship of Chernobog, "Black God." Cush ranked at the pinnacle of the Noahic scheme of priesthoods because of his command of the divine name Enlil. Although neither the Slavs nor Finno-Ugrians display any trace of negritude, Herodotus reports one land in reasonable proximity to both Aratta and Slavic Ukraine with a negritic population. This was Colchis on the southwestern coast of the Black Sea— famous for its role in the *Argonautica* and Euripides' *Medea*. Colchis, therefore, figures as the location of the first settlement of the northern branch as though devotion to Chernobog required the Slavs to leave a black population at the foundation of the branch.

By analogy to the more legible southern branch, the northern then crossed the Black Sea to a second settlement in Sarmatia,

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ancient homeland of the Slavs, by the start of the tenth era. The provenance of the god Tukla then establishes a fixed point for the rest of the process in the Balto-Slavic homeland of the Borusci or Prussians, whose god Perkuna is a version of Peleg in command of the Anship; Babilos, god of the bees, a version of Nimrod as head of the "hives" both at Babel and Aratta itself; and Tukla, a god of good fortune, the Joktanite Diklah. The task of this second captain was to settle Finno-Ugrians, linguistic brethren of the Sumerians in whatever homeland later fed Finland and Hungary.

In ancient times the Finns were known as Sitones. The name agrees with Siton, an alternate name assigned to the Philistine fish god Dagon, a version of Noah. As linguistic brothers of the Sumerians, Finno-Ugrians descended from the same postdiluvian white son of Noah—Togarmah, Dumuzi the Shepherd. At the ends of all four branches, the population derived from one of Noah's four postdiluvian sons: at the west end, Amerindians from Noah's red son Sabteca; Finno-Ugrians of Togarmah at the north end; at the east end Uralo-Altaics derived from the yellow son Ashkenaz; and at the south end Oceanic Austronesians derived from the black son Riphath as implied by the Micronesian cult figure Olifat. The four postdiluvian sons of Noah became pawns in the primordial struggle between Noah and Sidon. When Peleg created the Aratta half world, he clearly emphasized these populations in an attempt to revive Noah's original supremacy. The defeat of Aratta reinforced Sidon's victory over Noah. The four populations were banished to the ends of the earth to seal the doom of Noah's cause.

Ancient Libya flanked Lower Egypt on the west in the same way that Elam flanked Sumer on the east. Libya, therefore, figures as the analogous first settlement of the western branch. Two other factors suggest Libya. Egyptian depictions of the Libyans harmonize with the feathered headdress image we associate with Amerindians. The Amerindian cult figure "Glooskap" yield a complete phonetic root for the biblical name "Lehab" assigned to Libya in Genesis 10:13. The Amerindian race of Noah's red son Sabtecah formed the core of the western branch under the Red Matriarch and her Joktanite name Havilah.

Given Libya as the first settlement of the western branch at the outset of the ninth era, the geographic terms of this branch and the southern branch run a parallel course:

Southern Branch:

Western Branch:

Elam

Libya

Lower Sea (Persian Gulf)

Upper Sea (Mediterranean)

Arabia (Hadramaut)

Sicily

Ethiopia

Gallia

Malagasy

America ("Greater Gallia")

The Joktanite leaders of the western branch were Hadoram-Arphaxad I and the Red Matriarch. Their people were Italics, Gallic Celts and Amerinindians.

Hadoram left his chief people, the Chinese, in the hands of his mother the Yellow Matriarch and established an identity in the Mediterranean as Adranus of the Sicilians and Saturnus of the Latins. A tribe name of ancient Sicily, the Sicani, mirrors the name of the Chinese settlement Sian, as though both names belonged to this patriarch as well. After settling in Sicily at the outset of the tenth era, the western branch then established its settlement in Gaul at the outset of the eleventh where the same patriarch established his Gallic pantheon name as Taranis. He populated Gaul with Magog's race, the Celtic Gauls or Gaels as "Dagda of the Gaels," a Gallic version of his East Indian name Daksha, father of Diti-Inanna.

The Red Matriarch then mirrored the conduct of her antediluvian "sister," the Black Matriarch, crossing the Atlantic to establish the Amerindian half protoplast just as Ophir crossed the Indian Ocean to Malagasy. Amerindians dispersed over the continent in the same way that Austronesians dispersed from Malagasy to Malaysia and Indonesia. The Red and Black Matriarchs, in other words, followed a process common to both the western and southern branches. This coordinated design explains the Amerindian tradition of Tezcatlipoca, god of the "smoking mirror," with his face colored red on one side and black on the other.

The northern and eastern branches shared Upper Eurasia from Finno-Ugrian territory in the west to Mongolia and Korea on the east. Japan played a terminal role in the eastern branch analogous to Malagasy and America in the southern and western. The eastern branch, however, differed from the other three in several respects. To begin with its two Joktanite captains were both antediluvian females, the Yellow and White Matriarchs under the names Sheba (Indian Durga) and Jobab (Indian Uma). In joining forces these two

antediluvians revealed the importance that Peleg attached to the Sino-Tibetan and Uralo-Altaic populations, both yellow in race.

Together these races were sacred to the Nannaship and Anship, the principles of Moon and Sky. It was as though the eastern branch ritualized the rising of the moon in the eastern sky. China was embedded like the face of the moon in Uralo-Altaic sky on three sides with Turks on the west, Mongols in the north, Koreans in the east and Austroasiatics to the south. The population of the eastern branch was probably greater than the other branches and reflected all of the Yellow Matriarch's sons who appear in Genesis 10.

In the fifth era Chinese and Uralo-Altaics inhabited Sippar and Kish respectively. The separate Austroasiatic stock centered in the Annamese (Vietnamese) from the Anamim of Genesis 10:13, sourced in Ham's yellow son Min-Mizraim. The Cambodian name Khmer places Gomer among the Austroasiatics; and a Vietnamese god name Lac refers to Japheth, Gomer's father. Derivation of the Anamim from Mizraim places the Austroasiatic protoplast in Mizraim's eastern lion-ram at Awan in the seventh era and before that at Zabalam in the fifth.

This ethnological perspective helps define the construction of the eastern branch. The Yellow and White Matriarchs established their first settlement at Sian where the Chinese remained. Unlike the other three branches, this one then divided into two parts, the Austroasiatics following Durga to a settlement in Austroasia and Uma finishing the process by settling the Uralo-Altaics at a camp in Mongolia or more likely in Korea and then bringing the yellow offspring of Ham through Min to Japan as the sun goddess Amaterasu. Her control over the Uralo-Altaics derived from her status as Canaan-Anu's wife Kishar at Kish. The Japanese derived as the Austroasiatics did from the lion ram at Awan and from Mizraim's first son Zud ("Ludim" or "Zudim" in Genesis 10:13). This first name of the Mizraim list complements Seba as the first name of the Cushite list. The two of them appear together at the head of the Amorite king-list as Tudia and Adamu; and Zud-Tudia appears prominently in the Japanese pantheon as Susanowo, a storm hero as though a devotee of Shem's Ishkurship at Aratta.

Each of the two antediluvian matriarchs controlled two main protoplasts each: Durga, the Chinese and Austroasians; and Uma, the Uralo-Altaics. It appears likely that the White Matriarch also led members of her Caucasoid race into the Far East and not just the

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minor Ainu of Japan. Analysis of the anti-Akkadian alliance of the twelfth era suggests that the Gutians of Iran were drawn back from the Far East and may have included people who otherwise would have fathered a major Caucasoid presence in that region of the earth. It is even possible that this race known as Guti or Goyyim took rise from the White Matriarch's mighty grandson Sidon. Known as Etana in the First Kish period, Sidon left this name to the Tanaitae of the River Don-Tanais, a probable point of separation of the eastern branch from the northern.

The eastern branch can be described as a mirror image of the northern according to pre-design agreed upon at Aratta:

<i>Northern Branch:</i>	<i>Era:</i>	<i>Eastern Branch:</i>
Colchis	8 th	River Don
Sarmatia	9 th	Sian
White Russia	10 th	Austroasia
Urals	11 th	Mongolia-Korea
Finland	12 th	Japan

The eras outlined here represent periods in which migration took place. Colchis, for example, was inhabited in the latter years of the eighth era, resulting in the settlement there of the northern branch by the start of the ninth. It has not been determined how long the northern remained in Colchis before moving on to Sarmatia. The same logic applies to all four branches.

Of the four branches the one most reflective of Nimrod's influence was the southern. The distinguishing mark of the Oceanic Austronesians is a Polynesian pantheon featuring immediate sons of Ham (the sky god Raki). The popular island god Tangaroa (Tangaloa) is Ham's yellow son, Min-Mizraim; Tane-mehuta, "Father of Forests," the black son Cush; Tu-matuenga, "Father of Fierce Human Beings," the white son Canaan; and Tawhiri-matea, the red son Phut. At some moment in the Mesopotamian experience of these people, the Hamite names were grafted into a single linguistic stock sacred to the divine name El Gibbor, Ninurta, the "Mighty Hunter," whose priest was Cush's son Nimrod.

The common perception that Polynesians synthesize all the racial types of mankind holds the key to Oceanic Austronesian origins. Nimrod had sought in the Tower of Babel scheme to reduce the human race to a single linguistic stock. Oceania bears the stamp of Nimrod in the names of the two largest islands of the Micronesian Palau group— **Babelthuap** and **Urukthapel**— north and south as in Mesopotamia. As Babilos, Prussian god of the hive, Nimrod continued to pursue his mistaken dream of a unified human race. Babelthuap alludes to Babel in Akkad but designates the half world at Aratta as complement to “Urukthapel,” the half world at Uruk-Erech in the south.

The polyglot colony of Aratta featured Nimrod's people of the Ninurtaship, Austronesian ancestors of the “synthetic” race of Polynesia, as products of his ideal at Babel. Because the Hamite faction had fostered a single-language, single-race ideal, Nimrod transferred to his Austronesian protoplast the Polynesian tradition of the family of Ham, who appears in as the sky god Raki, declaring, “I must be lifted up,” in reference to the sky. This tradition reflects the Tower of Babel scheme when the Hamites attempted to build a temple to the Anship. At the head of Raki's sons, Tane-mehuta (Cush) and Tangaloa (Mizraim) parallel two “eponyms” on the other side of the world— Saxo Grammaticus' Dan and Angle, fathers of the North and West Teutonic Danes and Angles of Jutland. In the sixth era Nimrod had taken Japhethites by force to serve as pan-Egyptian builders at Babel. He continued to engineer races in forming the super colony at Aratta. Just as the fair-skinned Slavs learned to worship his father Cush as Chernobog at Aratta, ancestors of the Danes and Angles took their names from Austronesian epithets of Cush and Mizraim.

The Japanese language is neither Uralo-Altaic nor Austronesian. Regionally, however, the Japanese figure as the yellow quarter of an Oceanic tetrad based on the sons of Ham— specifically the race of Tudia son of Min-Mizraim but filtered through the Aratta colony and close association with the Austronesians. The Melanesians, whatever their genetic descent, represent black Cush's quarter of the Austronesian tetrad— the people of Tane-mehuta. As local complements to the Japanese, the Caucasoid Ainu represent Ham's white son Canaan, Tu-matuenga of the tetrad but Anu of the Babylonians. The brown Polynesians figure as the red quarter of the system, the people of Tawhiri-matea, Ham's son Phut. In this way the Austronesians became a microcosm of the greater Hamite world. A

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central place of the Austronesians at Aratta helps to explain why the Dragon panel of the Gundestrup Caldron clothes its version of Ham in the Aratta dispersion as though this catastrophic development were his fault.

The Joktanite leadership of the eastern branch included two antediluvian matriarchs rather than one. Its predominantly yellow populace reflected the Asian character of Noah, himself descended from Adam's son Seth, father of the Mongoloid race. Yellow Noah begat one son by the Yellow Matriarch, Ashkenaz, father of the Uralo-Altaics, the most markedly Mongoloid people on earth as embodied in Mongols and Koreans. Uralo-Altaics and Chinese had been developing by the geometric ratio from the earliest years after the Flood. In addition to Ashkenaz by Noah and Arphaxad by Shem, the Yellow Matriarch also gave birth to Mizraim by Ham and Gomer by Japheth. In the final analysis the great races of the Far East correspond to the Yellow Matriarch's children from the earliest years after the Flood: Chinese from Arphaxad, Uralo-Altaics from Ashkenaz, Austroasiatics from Gomer (Cambodians) and Mizraim's son Anam (Vietnamese) and Japanese from Mizraim's son Zud.

One feature of the eastern branch bears on the question of Japanese origins. The branch displays an overall loyalty to the patriarch Shem in keeping with Peleg's motive in forming the Aratta super colony as counterweight to Sidon's Mesopotamia. The two leaders of the branch were Shem's diluvian wife (Yellow) and mother (White). The Chinese descended from his immediate heir Arphaxad. The Tata Mongols took Shem's name Tata appearing in a king-list and a version of Dada, a variation of Shem's name Adad, storm god of the Syrians. The second deity of the Japanese pantheon after Amaterasu, Susanowo, is a storm hero like Shem as though the Japanese protoplast were motivated ethically rather than genetically in its politics.

Japanese is just one language of high antiquity unclassifiable among the octad of great linguistic stocks which pre-existed Babel. There is every reason to believe that these unclassifiable languages originated in the Tower of Babel event. This conclusion derives from the way the unclassifiable languages appear as regional satellites to the "orthodox" eight, which received their meaning from eight priesthoods existing long before Babel:

Priesthood: Language: Unclassifiable Language:

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Anship	Uralo-Altaic	Japanese (Zudim)
Utuship	Egyptian	Nilotic
Ishkurship	Centum Ary	Etruscan
	Satem Aryan	Dravidian
Nannaship	Sino-Tibetan	Austroasiatic (Anamim)
Enlilship	Semitic (Cushitic)	Congo-Kordofanian
Ninurtaship	Austronesian	Bantu
Dumuziship	Amerindian	Basque
Enkiship	Sumerian	Caucasian Japhetic
	(Finno-Ugric)	(Georgian)

The unclassifiable languages arose from the miraculous confusion of tongues at Babel in the sixth era. The scheme to reduce the world to a single stock was interrupted by divine intervention. Eleven colonies had been built in the fifth era, all within Sumer. When judgment struck, only part of each local protoplast had been drawn off to learn the Egyptian lingua franca and build the tower at one location. People who remained in their separate colonies retained their original, antediluvian languages. Their numbers were relatively high enough to make these languages still dominant throughout the world. In contrast the unclassifiable languages arose directly from the confusion of tongues among people who had learned Hamitic. Instead of reverting to the languages they spoke before converting to the lingua franca, they adopted languages never before known. If the confusion of tongues had never occurred, the Japanese would speak Uralo-Altaic like the Koreans.

Most of these unclassifiable languages became attached to the Aratta colony. In fact Nimrod may have persuaded Peleg to withdraw to Aratta with half-protoplasts of the "orthodox" languages to make Aratta a kind of second Babel where the "unorthodox" languages belonged alongside the more ancient tongues. In the dispersion the "unorthodox" ones take a consistent geographic place among each of its four branches as satellites of the "orthodox." The Japanese emerged from the Uralo-Altaics when Amaterasu crossed the Sea of Japan with this "unorthodox" stock. The same is true of Etruscans and Basques, emerging from the Italic and Gallic stages of the western branch before the final dispersion of the Amerindians to America. Georgians emerged from the base camp of the northern branch at Colchis on the Black Sea. Along the southern branch,

Congo-Kordofanians emerged from the Ethiopian Cushites and Bantus from the Malays, holding the southern part of the African continent against Malagasy in the same way that the Basques held the Pyrenees against the final dispersion westward to America.

This explanation of the unclassifiable languages gains support from the poetic conceit of the *Babylonian Genesis* that mankind was created from the blood of Kingu—the Aratta dispersion. The eight “orthodox” languages were created in antediluvian times beginning with Adam’s naming the creatures and were a theocratic phenomenon, each correlating with a separate priesthood of God. The languages at Babel lacked this theocratic sanction despite their supernatural origin. In forming the Aratta super colony around these purely postdiluvian languages, Nimrod, Peleg and the Red Matriarch drew a line between the age of gods and heroes and “created mankind afresh” on the basis of linguistic innovation without antediluvian pedigree.

That distinction between gods and men had already been determined by Shem’s Ishkurship. The Japanese gave eminence to a storm hero Susanowo because of Shem’s general importance in the Aratta colony and eastern branch but also because the age of gods began to die at the birth of their language. This logic comes to focus in Genesis 11:9 where Yahweh, the Storm principle, confuses the languages. From this circumstance we understand why the Chinese of Sian remembered the exact date of the confusion of tongues as their river flood. They committed that date to memory as the exact moment when the “purely human” version of postdiluvian man came into existence and laid the groundwork for the Aratta super colony.

Linguistic orthodoxy became embodied in the Indo-European cause of the eight Japhethite heroes who conquered Aratta. The intense dualistic egotism of the Aryans reflected the orthodox, antediluvian origin of the Indo-European language so clearly revealed in its landlocked base vocabulary. Aside from race the Aryans of India despised the Dravidians because they realized the unorthodox origin of the outcastes’ language. Dravidians lacked the divine sanction of the Aryan Ishkurship. Brahmin contempt for the outcastes reflects this post-Babel theme of a more general contempt for the unclassifiable languages—at least among some members of the orthodox world community. This contempt led to the next major step in the colonization of the world—the spread of Japhethite, Indo-European colonies throughout the world so as to act as watch dogs

against the return of the Aratta nations to the heartland of Mesopotamia.

The Japhethite Fourteen

Genesis 10:2-4 lists fourteen vassals of Japheth, seven as sons and seven as grandsons. The text refers to vassalage in 10:2 and sub-vassalage in 10:3-4. Three of these vassals were actual sons of Japheth and two more grandsons. The sub-vassals refer to three sons of Noah subordinated to Japheth's son Gomer and four sons or grandsons of Sidon subordinated to Gomer's son Javan. The scheme honors the genetic family of Japheth but was gotten up to defend the cause of Erechite Sumer against Aratta through an alliance between Japheth and Shelah or Shelah's father Sidon, the wise head of the Sumerian world known to Sumerian tradition as Enki, "Lord of the Land." The alliance against Aratta stands at the cornerstone of all subsequent Japhethite history; and that includes all subsequent Indo-European history. Theocratically the Erechite alliance won the war against Aratta through a combination of divine wisdom (Enki) and the heroism of the Indo-European Ishkurship as handed down from Shem to Japheth.

The irony of all this is that the man who held the Enkiship, Sidon son of Canaan, was an enemy of Noah and Shem. Japheth formed the alliance for reasons which may never be fully known. But several can be named. Japheth's primary devotion was to the people he originated, the Egyptians. He hated Nimrod for treating the Egyptian language as an instrument of a false plan for world union at Babel. Nimrod's Austonesian stock became the core of the Aratta colony. The leader at Aratta, Peleg, was himself a great-grandson of Sidon and gave his blessing to the Erechite half world as well as the Aratta super colony at its inception. In casting his lot with the Erechites Japheth may have felt that he was not so much opposing Noah and Shem as favoring a balance of power which they themselves had agreed on at the start of the eighth era. Perhaps most important was the linguistic argument just noted. The colony at Aratta was tainted with members of the unclassifiable languages without the priestly orthodoxy which the Indo-Europeans could claim from Japheth's antediluvian heritage. As creator of the Egyptian stock Japheth was the "Sun King" Ra Harakhti whose reign from the 120th year *before* the Flood was reckoned in its 336th year in order to date the war in the sixth year of Enmerkar. This attention to the

antediluvian heritage gave the Japhethite Indo-Europeans a pride independent of Shem and Noah.

That pride went into effect in the next stage of Noahic colonization of the world. When Aratta fell, the Japhethites were included in the overall design of the Aratta dispersion. The Aryan outer ring of the Ennead resulted in a swastika design. Each ordinal branch of the Aratta scheme was capped by a set of three Japhethite protoplasts positioned to imprison the "blood of Kingu" in its distant locations. Each of the four lateral branches of the swastika represents a set of three such protoplasts loyal to the Erechite alliance. The design did not imply that these Japhethite groups were obliged to migrate to the ends of the earth to corral the Amerindians and Austronesians. Instead the lateral branches represent *interior* positions selected to protect the Fertile Crescent from invasion.

The Japhethite total of fourteen meant that the victors sought to preserve "Atum" or Noahic unity essential to the mystique of the *Memphite Theology*. They drew on the precedent of Sidon-Enki's fourteen-fold toast to Inanna in raising her to power in Sumer. Despite her dual role at Erech and Aratta, Inanna stood at the foundation of the Caucasoid alliance of Japheth, Sidon and Shelah. As daughter of the White Matriarch, this personified white planet Venus was a half sister to Japheth making him Shelah's uncle. That relationship opened the door to placing Shelah's son Eber and grandson Tyrsenos in Genesis 10:2 as Tubal and Tiras. Her alliance with Sidon then placed Sidon-Poseidon's son Lelex in 10:4 as Elishah, his grandsons Phoenix and Cadmus in the same group as Tarshish (Phoenicia) and Kittim (Caddo) and Shelah's son Danaus as Rodan, proper patriarch of the Hellenic and Indo-European Danaans or Greeks of the Trojan War. The question of Hellenic origins has led us to Inanna already; but that answer owes much to Inanna's status as half sister of Japheth, heir of the Indo-European stock.

Waddell's white supremacy like all white supremacy is carved out of this alliance of Shelah and Japhethites. In that alliance whites became the "makers of civilization" by prevailing on so many non-white protoplasts to migrate to the ends of the earth and by sealing off their return to Mesopotamia where civilization was being made by white Enki's wisdom among the Sumerians descended from Noah's white son Togarmah. Through Enki-Sidon the very principle of wisdom became associated with fair-skinned races; and the rest is history. The swastika came to symbolize white supremacy in the

twentieth century because its distinctive outer branches symbolized Japhethite initiative in the twenty-third B. C.

A problem facing the Japhethite alliance was that Indo-European half protoplasts had joined the Aratta super colony and had to be brought under control like stray sheep. This pastoral side of the swastika initiative explains such phenomena as the interplay between British Celts (Welsh) and Irish and Scottish Gaels. The Gaels had "gone with Fergus" (Peleg) to Aratta and then followed Hadoram and the Red Matriarch to Libya, Sicily and Gaul. The British Celts came to Britain separately in a Japhethite attempt to bring the sons of Magog under control. In Christian times they have transferred this aboriginal motive to the English of Britain and the conflict between Erech and Aratta rages on in the form of the English-Irish conflict. Despite the Iverni of Bran-Javan, Ireland is to Aratta— those who "went with Fergus"— what Britain is to Erech and the proud alliance of those "makers of civilization," Japheth, Sidon and Shelah.

The history of the Japhethite patriarchs forms a tragedy. It began with the Erechite victory and ended with the murder of nine of the patriarchs of 10:2-4 at the nome of Metelis in the Nile Delta by Pharaoh Narmer, the subsequent Akkadian tyrant Naram Sin, 340 years after the Flood in 2178 B. C. This date has been determined by from the death date of Peleg-Kingu as given by the chronology of Genesis 11:11-19. Peleg died at a much earlier age than did his father Eber. The death occurred 340 years after the Flood, just ten years before Noah's death and twenty before the close of the "Twelve Labors of Heracles." The Narmer Palette shows ten decapitated victims in two rows of five. To set an outer limit to the Japhethite enterprise the identity of these ten must be identified.

In the 340th year the Akkadian Empire had been in existence for seventy years. To determine the identities of Narmer's victims, we must first determine the true place of that empire in the Noahic scheme of things. In doing so we keep in mind the Akkadian *Babylonian Genesis* with its peculiar focus and biases. The identification of Pharaoh's Menes and Narmer with Akkadian Emperors Manishtushu and Naram Sin is owing to Waddell, who introduces Narmer (or Narmar) as follows:

He is found by the comparative king-lists and genealogies, Sumerian and Indian, to be identical with the Mesopotamian emperor Naram

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Enzu or Naram-Ba ("Naram Sin") the son of the emperor Manis-Tusu and grandson of "Sargon the Great." This identity is now fully confirmed and established by Narmar's own inscriptions in Egypt, not only in his name but also in his records regarding his paternity and Mesopotamian empire and by his portraits resembling those of Naram Enzu in Mesopotamia (Makers of Civilization, 302-303).

Waddell adds nothing about the ten victims on the palette because he regards these as "aborigines" and ten individuals mean nothing in an open-ended, polygenetic scheme of origins.

The total of ten victims misses one of matching a typical Noahic eleven. *Origin of the Nations* identifies these victims with the Japhethites; but there are three members of 10:2 who could not have died at this time. These were Eber-Tubal, whom Genesis 11 states lived well beyond this time, and Gomer and Javan, destined to reign in the later Pyramid Dynasty as Khufu and Menkaura. Nine of the ten victims represent eight remaining members the core Japhethite eleven together with Peleg-Kingu who finally suffered the decapitation attributed to him at the close of the Erech-Aratta War. His murder at Metelis was the capstone of the narrative scheme of the *Babylonian Genesis* carried out when Peleg's own progeny Reu-Sargon, Serug-Manishtushu and Nahor-Naram Sin were in control of both Mesopotamia and Egypt.

Peleg met death seventy years after the lapse of his Sumerian power as Lugalannemundu. Over those seventy years the Akkadians came to power and most of the Aratta dispersion took place and was capped by the Japhethite colonial system. Somehow and somewhere Peleg managed to conspire with nine Japhethite princes to overthrow Akkadian power. He failed to persuade Japheth's son Gomer, Gomer's son Javan or his own father Eber. *Origin of the Nations* suggests that the heart of his anti-Akkadian cause was the Gallic tetrad of Teutates-Shem, Arphaxad-Taranis, Joktan-Esus and himself as Peleg-Cernunnos. The Teutates panel of the Gundestrup Caldron shows four horsemen in front of Teutates each distinguished by an insignia on his head. These are clearly the other three members of the Gallic tetrad plus a figure whose insignia is a boar. *Origin of the Nations* interprets this fourth figure as Eber, whose name in German means a boar. The Teutonic pantheon identifies the father of Joktan-Odin and Peleg-Frey as Bor, as though to equate this patriarch with our English word.

Origin of the Nations identifies the riders of the Teutates panel with the Gutians who succeeded in sacking Agade during the reign of Naram Sin. This view is erroneous. The Akkadian dynasty appears in the Sumerian king-list with chronological details that can be taken at face value. The founder Sargon reigned fifty-six years and was succeeded by Rimush who reigned nine years; Manishishtushu, who reigned fifteen; and Naram Sin, who reigned another fifty-six. The murder at Metelis occurred seventy years after the accession of Sargon, by this account five years into the reign of Manishtushu and ten before Narmer came to power as Naram Sin. If the Gutian sack occurred during Naram Sin's reign in Mesopotamia, Peleg was already dead. The Teutates panel, which pictures him as the antlered horseman Cernunnus, must refer to some earlier stage of the anti-Akkadian effort.

In the Narmer Palette immediately to the left of the decapitated victims, the Pharaoh is shown advancing into battle behind figures upholding four standards analogous to the four riders in the Teutates panel. Hallo and Simpson confess the failure to arrive at a definite conclusion about Narmer's campaign and suggests only that it may represent the conquest of Lower Egypt by Upper Egypt. What remains clear is that the palette records lethal hostility within the continuing scope of early postdiluvian times. The scene in Egypt implies the involvement of Japheth's vassals; and Peleg's death date and the similar design of the Egyptian and Celtic artifacts bring the Gallic pantheon into this Egyptian war. At this point the Two Egypts had become a flash point for ending the "revolt of Kingu" with the death of the patriarch to whom that name applies.

The Teutates panel shows Shem-Teutates sacrificing a human victim to propitiate the God who overruled this war. So there is no questioning the savagery on both sides of this conflict. The interpretive challenge is to explain the conflict in terms appropriate to an age of Akkadian power and Japhethite colonization.

Lower Egypt had been colonized by Sidon-Ptah at the outset of the eighth era. The Upper Egyptians, on the other hands, belonged to the same elite group as the Akkadian Semites in that they joined the Aratta colony and yet were allowed to return to Mesopotamia without participating in the Aratta dispersion. The Upper Egyptians came to Egypt under their Akkadian Pharaohs Menes and Narmer in

the years leading up to the Egyptian war. The political loyalty of the Akkadians and Upper Egyptians is a mystery.

The Akkadian Marduk Epic professes to detest the Aratta colony. Yet the Akkadians and Upper Egyptians had themselves belonged to the super colony at Aratta. The Akkadian emperors came to power through their own father Peleg, whom they succeeded in murdering at Metelis.

Something caused Peleg to cast his lot with the Japhethites rather than Semites after he ceased to reign as Lugalannemundu. His son Sargon-Reu rose to power without acknowledging his true paternity, certainly without identifying himself as son of the Sumerian Lugalannemundu. The Akkadian epic demonizes Peleg as Kingu and no doubt does this in view of Peleg's murder at Metelis. What must have happened is that Reu-Sargon conspired with the Akkadian protoplast at Agade to drive his father Peleg from power at the start of the tenth era. As a son of Eber-Tubal, Peleg then took refuge with the Japhethite, Indo-European leaders—the very men who had defeated him at Aratta. In the course of the twelfth era he led an assembly of Japhethite patriarch's against his great-grandson Nahor in Egypt and was defeated and executed along with them by this representative of Akkadian power.

Before that tragedy occurred, the Japhethites had spent their time tidying up the dispersion from Aratta, making the world safe for the people who remained in the Fertile Crescent. The position of the Tocharians near western China establishes this watch-dog theme. A triad of Teutonic people in northern Europe typifies the Japhethite procedure. The Teutons positioned themselves so as to divide the Slavs of the northern branch from the Celts in the west, not just in historic times but from the outset of their existence in Europe when they understood that Slavs and Celts had "gone with Fergus." In Italy the Etruscans, despite being non-Aryan speakers, owed their name to the Japhethite Tiras and positioned themselves to guard Italics who had followed Hadoram-Saturnus from Aratta. In Iran Media and Luristan are positioned to guard the first settlement of the southern branch in Elam.

This watch-dog function of the Japhethites pervades the entire structure of the Aratta dispersion. Before the coming of Menes and Narmer, the predynastic Pharaohs Khetm and Ro—the Javanites Kittim and Rodan—positioned themselves as an avant garde of the Upper Egyptians to guard against the potent Cushites of Ethiopia.

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The Pharaonic institution carries this implication. As Khufu, Menkaura and Snefru the surviving Japhetites Gomer, Javan and Tubal reigned at Memphis to assure that that land would never be invaded by hostile members of the western branch— Libyans, Italics, Celts or even Amerindians.

The Japhethite fourteen came into existence as a fraternity hostile to Aratta and retained that hostile focus as long as they lived. The Japhethite hatred of Aratta amounted to a religion. No doubt the traditional Aryan detestation of the Rakshasas drew from this source as it did from the hated "Galla raid." Aratta was perceived as the "second Babel" and hatred of the first was intensified by the second.

This hostility began with reaction against the murder of Dumuzi the Shepherd. As a son of Noah by the White Matriarch, this postdiluvian was a full brother of both Shem and Japheth. Unlike other members of the Volkertafel, he was enrolled in the Japhethite fourteen posthumously. This enrollment suggests Japheth's particular fondness for this postdiluvian brother. The same applies to his proper nation, the Sumerians. Japhethites became Erechites out of loyalty to this martyred brother's race. Armenian Christian tradition emphasizes the name of this patriarch, Togarmah, and in its legends goes out of its way to vilify Nimrod. These traditions suggest that Nimrod not only led the "Galla raid" and humiliated Japheth but murdered Dumuzi-Togarmah with his own hands, singling him out as a symbolic counterpart to Shem and Japheth, enemies of the Hamite faction. Because Genesis 10:10 includes Agade in the list of cities subjugated by Nimrod, the Japhethites came to associate Nimrod with the Akkadian Empire in a propaganda war resulting in the tragedy at Metelis.

Some Christian euhemerists have tried to identify Nimrod with Marduk, hero of the Akkadian epic. The *International Standard Bible Encyclopedia* mentions that view. In reality Nimrod was Ninurta, who is not to be confused with Marduk. But Nimrod's relationship to Mesopotamian origins is a biblical fact not to be overlooked in Genesis 10:10 and Micah 5:6. The first of these verses states that the "beginning of his kingdom was Babel, Erech, Accad and Calneh." The first three of these names program the sixth, eighth and tenth eras when the Hamite faction struck its deepest blows against the faction of Noah and Shem. In the sixth Nimrod led the Tower of Babel scheme. In the eighth he helped to create the "second Babel" at Aratta as though working on the foundation of the regime at Erech.

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In the tenth he must have played an equally vital role in raising Sargon-Reu to power at Agade, the "Accad" of the verse.

In the first instance Nimrod made the Hamites (Egyptians) his instrument at Babel; in the second, the Austronesians at Aratta; and in the third, the Akkadians at Agade. Unless we identify him with Marduk, he plays a silent role in the Akkadian epic.

His one explicit role in Mesopotamian mythology is as Ninurta, counter-thief of the Enlilship from Zu, whom *Origin of the Nations* interprets as Shem, possessor of the right to govern the Semitic stock. However the 1983 study overlooked one possibility in interpreting the *Myth of Zu*. Precisely because the Sumerian pantheon locates Shem firmly as Ishkur, priest of the storm principle of the Indo-Europeans, his identity with Zu can be questioned. Instead of transferring the Ishkurship to Japheth, the Sumerians continued to picture Shem only as priest of the storm principle. They accepted the Hamite interpretation that Enlil was Nimrod's father Cush. So what happened to Shem's claim over the Enlilship? In 1983 I failed to consider the possibility that Shem continued to hold his ancestral priesthood of Ishkur-Yahweh while handing the Enlilship over to his brother Japheth.

If so Nimrod-Ninurta went to war in the sixth era and recovered the Enlilship from Japheth rather than Shem. The Japhethites came to regard Nimrod as their supreme enemy. When the entire race of the Ninurtaship, the Austronesians, went to the "second Babel" of Aratta, that colony became the symbol of all evil in their eyes. A fixed premise has always been that Japheth fathered the original protoplast of the Egyptian race, making the Hamitic language sacred to the Utuship. At the time of Ham's sin against Noah, the stock passed to Ham to compensate him for the loss of his own protoplast, subsequently known as Semites as though Shem took command of them at that moment. Eventually Japheth took over his brother Shem's Indo-European stock but without becoming Ishkur or Thor in his own person. The implication is that Shem's possession of the Semites waited to a later era. He continued to represent the storm god of the Indo-Europeans throughout much of the early postdiluvian period.

In Genesis 9:27 Noah declares that Japheth should "dwell in the tents of Shem" and Canaan should serve him. That decree was thrown into chaos by Sidon's overthrow of Noah's authority. But it no doubt operated for the period before Nimrod's counter-theft of the

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Enlilship. By "dwelling in the tents of Shem" Japheth cooperated with him in governing the Semitic protoplast headed originally by Ham's son Canaan. Despite the solidly Indo-European outcome of Japheth's power, he played a role in creating both the Hamites and Semites, whose languages are believed to reveal a deep affinity. That is why Semites and Hamites are fused into the griffin image depicting the victorious forces in the Erech-Aratta War in the Medb and Taranis panels of the Gundestrup Caldron. As Japheth's servant, Canaan acted out the subordination of the Semitic stock to him, making Japheth the "thief of the Enlilship." Nimrod's counter-theft of the Enlilship targeted him from the outset. It somehow depended on the murder of Dumuzi the Shepherd, Japheth's full brother and apparent favorite.

Nimrod murdered Noah's son for some ritual purpose. In the Teutates panel human sacrifice acts as a correlative ritual. As author of the Utuship, temporary holder of the Enlilship and heir of the Indo-European stock of the Ishkurship, Japheth was the most powerful theocrat on earth at the outset of the sixth era. The Boxer-Dancer Panel of the Gundestrup Caldron pictured him as a handsome, dashing figure. If the Hamite faction had murdered him, Noah and Shem would have sought to carry through on their design to extirpate the Hamite family; and the early postdiluvian world would have plunged into an unthinkable civil war. Instead the Hamites chose Dumuzi as a surrogate victim, knowing that Japheth and the Japhethites would understand that the murder was really intended for him.

The wrath caused by that murder never ceased but was acted out by the Aryan program to seal the tomb of Aratta by refusing access of its entire people to the Mesopotamian heartland. Each exterior branch of a swastika symbolizes a triad of Japhethite nations positioned to hold each ordinal branch in check. With Khetm, Ro and

Japheth himself operative in Upper Egypt, the remaining twelve of the Japhethite fourteen formed four triads to guard each branch of the Aratta dispersion. A group of Centum Aryans migrated toward western China under the name of the deceased Togarmah to close off the eastern branch at its primary location. The Tocharians remained to mark this easternmost of the Indo-European people. The triad in this case was the given one in Genesis 10:3. Dravidians of Riphath inhabited the Indus Valley. Ashkenaz, despite being genetic father of the Uralo-Altaics, bears a Persian name and served to close the

triangle in Persia proper, the Yellow Matriarch's claim land of Marhashi.

Another triad of the Japhethite fourteen is the set of three immediate sons of Japheth at the head of 10:2. Because the outer arms of the swastika really represent interior locations, Madai in Media served to block the western branch by commanding the Red Matriarch's claim land of Gutium. He complemented Ashkenaz's role in possessing Marhashi. Media and Persia stood as a symbolic core of the whole scheme in shutting off access to two of the antediluvian matriarchs doomed to remain in the "Tartarus" of the outer world. The Britons and Gaels of Gomer and Magog stood guard against the Amerindians.

This rather abstractly conceived western triad contrasts with the northern, made up of the three traditional divisions of the Teutonic linguistic stock based genetically on Shem's white son Mash (Madhe son of Thor). Their Japhethite leaders were the bottom of the 10:2 set— Tubal, Meshech and Tiras. *Origin of the Nations* identifies Meshech as Madai-Agni's son Skanda, a name that readily accounts for Scandia, the ancient regional designation of Sweden, heartland of the distinct North Teutonic. Our own West Teutonic division— Germans, Dutch and English— owes its origin to Tubal-Eber, father of Peleg-Frey and Joktan-Odin. It may seem strange to place the East Teutonic Goths in the hands of Tiras, patriarch of the Etruscans, until we remember that the Goths settled in Italy in the *Volkerwanderung* as though they remembered a link between Etruscans and Tiras.

This Teutonic triad stood guard against the Slavs and Finno-Ugrians of the northern branch from Aratta. The Scandinavians took up residence near the Finns; and the West Teutonic Saxons waged war against Hungarians in the tenth century of the Christian era. Of course by that time the Christian Teutons had no idea of blocking the pagan Finno-Ugrians from returning to Mesopotamia, then in the hands of the Muslim Caliphate of Baghdad. The Teutons played out their guardian role by Christianizing the Finns and Hungarians.

The last triad of the system, chosen to guard the southern branch from Aratta, consisted of Javan and two remaining Javanites, Elishah and Tarshish. To be consistent one of these should have seized the Black Matriarch's claim land, Elam. That is exactly what happened if we identify Javan— Yawan— with the Elamite city state of Awan. Because Tarshish (Phoenix) is clearly the patriarch of the

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Phoenicians, we are faced again with the tradition that the Phoenicians came by sea from the Persian Gulf to Phoenicia. In the present context, the implication is that ships of Tarshish rounded the Arabian Peninsula in order to cut off the southern branch. To complete this inner position against the southern branch, Elishah-Lelex corresponds to a people the Leleges somewhere in the Aegean sphere. The four triads of the Japhethite system can be summarized geographically as follows:

<i>Cross Arm: People:</i>	<i>Location:</i>	<i>Japhethite:</i>	
Eastern A Tocharians	Turkestan	Togarmah	
Eastern B Dravidians	Indus Valley	Riphath	
Eastern C	Persia	Ashkenaz	Persians
Western A	Gutium	Madai	Medes
Western B Gaels	Gaul	Magog	Gauls-
Western C	Britain	Gomer	Welsh
Northern A Teutons	Scandinavia	Meshech	North
Northern B Teutons	Germany	Tubal (Eber)	West
Northern C Teutons	Gotland	Tiras	East
Southern A	Elam (Awan)	Javan	unknown
Southern B Phoenicians	Phoenicia	Tarshish	
Southern C	Aegean	Elishah	Leleges

Because the Japhethite process elaborated the Aratta dispersion, the chronology is the same except that the Japhethites sought for three settlements instead of four in order for their patriarchs to return to the Fertile Crescent. In each of the branches a first settlement took place by the start of the ninth era, a second by the start of the tenth and the last by the start of the eleventh, leaving

another thirty years to pass for the Japhethite princes to re-assemble in Lower Egypt.

In three of the four branches, first settlements took place within the sphere of Lugalannemundu's empire- Ashkenaz in Marhashi-Persia, Madai in Gutium and Javan in Elam. These comparatively nearby settlements imply a chronological setting at the start of the ninth era when Ur-Nanshe took root at Lagash. Javan's Awan was built or occupied under the nose of the alien Joktanite southern branch from Aratta. But that's the whole point. One of the Sumerian legends of Gilgamesh identifies the Japhethites at this point as "weather demons" bent on making life so difficult for the miscreants from Aratta that they would not be tempted to stay anywhere near Sumer. The Japhethites began with the primordial claim lands of the antediluvian matriarchs to seal their fate. Only the Teutonic branch built its first settlement at a more distant point.

The Teutonic group stands out from the rest of the Indo-European world. Aside from northern Europe the family of Eber, Peleg, Joktan and Tiras dominate Anatolian tradition as Attis, Lydos, Car and Tyrsenos. The Anatolian Hittites (Chatti) are duplicated by the Chatti or Hessians of Germany. Because of these relationships, Anatolia figures as a stepping stone to Teutonic Europe. Aratta may have been nearer Anatolia than it was to Erech. The implication might have been that the Anatolian and Teutonic Japhethites never returned to Erech after the war but began to enact the system by migrating to Anatolia even before the close of the eighth era. That hypothesis yields, however, to the presence of a Teutonic protoplast in Kish in the ninth era and evidence of a Teutonic entrance into Europe through Illyria in the tenth. The coordination of the swastika dispersion plan must have occurred immediately after whatever battle gave victory to the Japhethites from Erech. Whatever settlement occurred in Anatolia served to guard the northern branch from Aratta in its first camp not far off in Colchis. Aside from the Celts and Italics of the western branch, the history of postdiluvian Europe began in the tenth era when a body of patriarchs migrated into the Aegean at the head of the Hellenic protoplast to shape the Olympian world into an exilic second Sumer.

Gilgamesh and Aliyan Bal

In order to explain the disaster at Metelis and the Japhethite rendezvous that led to it, the Shemite nine of Genesis 10:22-23 must be brought into play. The pentad of 10:22 includes Volkertafel names of Peleg (Lud) and Joktan (Aram) as well as their uncle, Elam, Volkertafel name of the Sumerian hero Gilgamesh. Although Peleg and Joktan were not among the three Japhethites who colonized Teutonic Europe, they rank too high in both the Teutonic and Gallic pantheons not to have gotten directly involved in the Teutonic project after Peleg finished his Sumerian years as Lugalannemundu at the start of the tenth era. Yet Peleg and Joktan appear together in the Volkertafel as sons of Shem, not Japheth. Because Shem himself appears in the Teutonic pantheon as Thor-Sig, any account of Teutonic origins must by-pass the Japhethite expedition and focus on the Shemite nine.

The rise of the Akkadian Empire meant the rise of the Semitic linguistic stock to a position of dominance. Of course that stock places no limitation on the name of Shem. Nor do the nations in 10:22-23 consist solely of Semitic speakers— a circumstance that has always troubled Christian scholars who have made too much of the Semitic stock by reading into it separatistic feelings as though Shem were Jacob-Israel. The Elamites at the head of 10:22 spoke an unclassified language and the Lydians an exotic variety of Indo-European. The clear-cut Semitic speakers in 10:22 are confined to the names Asshur, Arpaxad and Aram; but those are sufficient to associate the Assyrians and Aramaeans with the rise of their fellow Semites, the Akkadians. The real mystery for "Semitists" is why the Akkadians do not appear in 10:22; and that mystery hinges on the most mysterious name of Noahic times— Nimrod.

This remarkable human being shaped the Semitic reading of Mesopotamia, not only by the acts we have attributed to him but by an even more definitive role. As counter-thief of the Enlilship and begotten son of the Hamite version of Enlil, Nimrod controlled the destiny of the Semitic language itself. A careful comparison between the events recorded in the *Babylonian Genesis* and in Genesis 9-11 suggests that he held or dictated to the Semitic stylus that composed both texts. As this literary activity took shape, the actual Volkertafel took shape along with it— that document which subordinates all four survivors of the Flood to Nimrod's father Cush. In other words the Semitic document that Moses used in composing this part of

Scripture derived from the hand that shaped the political reality it records just as Moses played a central role in the events he records.

Genesis 10:11-12 attributes the creation of Ninevite Assyria to the continuing career of **Nimrod, whom 10:10 treats as the power behind the throne of Agade [Nimrod is later identified as Sargon of Agade].** Nimrod's voice can be heard in both the Akkadian epic and this part of the Hebrew Bible. The voice of 10:10-12 reads like one of those proud inscriptions by conquerors such as Naram Sin. **Nimrod is the power behind the throne throughout the *Babylonian Genesis*** because he is the pen behind the text and, for reasons of his own, writes himself out of the text.

A curious symbiotic relationship exists between Genesis 9-11 and the Akkadian epic as though they were designed as deliberate complements. Genesis includes the Tower of Babel event but omits the equally important Erech-Aratta War. The *Babylonian Genesis* climaxes in the Erech-Aratta War but totally omits the Tower of Babel. Genesis carefully summarizes the career of Nimrod in what may appear to be excessively particular terms. The *Babylonian Genesis* omits Nimrod altogether, shifting attention to Ea's son Marduk. Genesis narrates the sin of Ham, cursing of Canaan and blessing of Shem and Japheth. The *Babylonian Genesis* glosses over this event as prelude to Sidon's retaliatory victory over Noah—totally omitted by Genesis.

This mysterious coordination of traditions suggests not only a single mind but a single pen. Moses, in composing Genesis 9-11, drew on some source handed down by the Semites of Mesopotamia living at Abraham's "Ur of the Chaldees," Sumerian Ur, which became the favorite cult center of his grandfather, Emperor Naram Sin. The complementary, "rival" texts of the *Babylonian Genesis* and Genesis 9-11 were handed down from a common sourced separately to the Akkadians of Agade and Semites of Ur. For that matter Abraham and his father Terah no doubt spoke Akkadian before leaving Mesopotamia for Haran and Palestine where Abraham learned the West Semitic "language of Canaan."

Why consider Nimrod himself as source of both texts? Nimrod felt keenly that the Tower of Babel exploit was a shameful fiasco under the direct judgment of God. He also realized that the super colony at Aratta was another such fiasco, a "second Babel." Yet he survived these events and continued to participate in the greatest creative enterprise in human history, the creation of nations and

history itself from the Olympian height of the diluvian eight. He himself, according to Genesis 10:10-12, was the prime mover behind the central, Mesopotamian core of this enterprise, one of the greatest creative agents of world history, comparable to Moses but more so. He was the chief son of Cush, high priest of the Enlilship, authorized eventually to receive the divine oracles of the Old Testament. The *Babylonian Genesis* carefully omits Nimrod— one of the loudest silences in world literature— in order to suppress the shame of the Tower of Babel and shift blame for the Aratta fiasco to Peleg. Conscience then dictated the rest of the story in Genesis 9-11 where Nimrod paints himself in as a conqueror while confessing openly that the sin of Ham and Tower of Babel really happened.

Peleg and Nimrod had been allies at Aratta; so Peleg turned to him when he came to the end of his reign as Lugalannemundu just as he had turned to him at the close of his dominant years as lord of Kish. The election of Peleg's heir Reu to become Sargon, first emperor of the Akkadians should be attributed to Nimrod as creator of Akkadian power in Genesis 10:10. By writing himself in as creator of Assyria in 10:11-12, he suggests that he brought into existence the entire Shemite nine to whom Asshur belongs. The parallel between the Assyrians and Akkadians as Semitic worshipers of Marduk is obvious enough. Assyria lagged behind Agade in forming an empire because Asshur son of Shelah-Marduk was a younger patriarch than Uz son of Shem and did not command a protoplast comparable to the Akkadians at the start of the tenth era, 270 years after the Flood.

Elam-Gilgamesh, at the head of 10:22, appears as a Sumerian king in the same eighth era Eanna dynasty as Enmerkar— Joktan-Aram at the bottom of the same verse. The 126 years attributed to Gilgamesh's reign is suggestive. If we read these years from the start of the eighth era when the dynasty began, they run to the 336th year after the Flood, just four years before the disaster at Metelis. Elam is placed at the head of 10:22 for some reason. It cannot be seniority because Arphaxad II, in the middle of the list, was Elam's father Shelah. The main structural theme of 10:22 is geographic sequence from Gilgamesh's Sumer and nearby Elam on the Persian Gulf to Lud and Aram toward the Upper Sea in Lydia and Syria. Mythological tradition links this part of Genesis 10 to Ugarit on the Syrian coast. We have already seen the land of Elam three times in Noahic tradition: as the Black Matriarch's claim land, as the temporary location of her southern branch from Aratta and as the land of urban Awan, Javan's settlement in the Japhethite counter-scheme.

The *Epic of Gilgamesh* contributes insight to the system of 10:22. Kramer summarizes in detail three Sumerian legends about Gilgamesh— “Gilgamesh and the King of Kish,” “Gilgamesh and the Land of the Living” and “Gilgamesh, Enkidu and the Nether World.” The first of these is set earlier than the tenth era when Kish was ruled by a hostile member of Peleg’s First Kish dynasty named Agga. The Sumerian king-list identifies Agga as the last king of the First Kish dynasty and as son of Enmebaraggesi who “smote the weapon of the land Elam.” *Origin of the Nations* identifies Agga with Canaan, whose Anship took root in the Uralo-Altaic protoplast at Kish in the fifth era. Enmebaraggesi is a Sumerian version of Ham, whose conflict with “the land Elam” furnishes a premise for explaining Elam-Gilgamesh’s vassalage to Shem at the head of 10:22. Gilgamesh owed his association with Elam to his mother, the Black Matriarch, original claimant to the land. As a powerfully built mulatto, he figured as the Shemite answer to the powerful mulatto Nimrod, enforcer of the alien Hamite will in the sixth era. As Enmebaraggesi Ham waged war on Elam’s land just as Ham’s son Canaan-Agga entered into explicit conflict with Elam-Gilgamesh in the late First Kish period when the latter was located at Erech. Conflicts of the late seventh era set the stage for the Great Schism of the eighth. They involved Ham’s Martu, the land Elam and the two lion-rams of the Cernunnos Panel at Ur and Awan. These conflicts resulted in Gilgamesh’s vassalage to Shem— a vassalage fated to collapse in the tenth era.

“Gilgamesh and the King of Kish” confirms Canaan’s Austronesian title as “Tu-matuenga,” “Father of Fierce Human Beings,” because as Agga he tortures Gilgamesh’s herald Birhurturre. These are the sorts of hostilities that drove Peleg and Joktan to halve the population of the world in the two super colonies in the years to follow. The importance of the legend for Gilgamesh’s role in later history is that we find him in a state of hostility against the heart of the Hamite faction, Ham and Canaan. That circumstance alone helps to explain why this Sumerian son of Lugalbanda-Shelah would be chosen to head the list of Shem’s vassals some sixty years later.

“Gilgamesh and the Land of the Living” brings us down to the tenth era and gives us the information we need to outline the colonization of lands outlined in Genesis 10: 22. It establishes a mortality theme that spreads from one end of that Shemite axis to the other and includes the name of one of Elam-Yamm’s brothers in

Ugaritic tradition— Mot, "Death." It links death to the cult of heroism at the heart of Shem's Ishkurship. It extends to the Lydian sphere in the form of the dying god Attis-Eber, father of Lud and Aram. The geographic sequence of 10:22 from Elam to Lydia might even be called the "axis of death":

The lord Gilgamesh is burdened and oppressed with the thought of death. His heart is pained and his spirit is heavy as he sees men die in Erech, "dead bodies floating in the river's waters." Realizing that he, too, must die sooner or later, he is determined at least to raise up a name for himself before coming to his destined end. He therefore sets his heart on journeying to the far-distant "Land of the Living" to fell its famous cedars and bring them to Erech (190).

Kramer argues elsewhere that "Cedar Mountain Land" lies in the east rather than the west despite the biblical "cedars of Lebanon." But *Origin of the Nations* argues that Lugalannemundu's "Cedar Mountain Land" refers to Japheth's claim land of Syria; and the logic of Genesis 10:22 shifts emphasis precisely to the Syria of Ugarit and its family of Bull El. Therefore Gilgamesh's journey to the "Land of the Living" in search of cedar yields the narrative we need to establish a colonization process extending from the Persian Gulf to Syria.

As the story continues, Gilgamesh must win the approval of Utu, who controls the "Land of the Living." From the outset we have identified euhemeristic Utu as Nanna-Arphaxad's son Obal, one of only two Joktanite vassals who stayed at Erech when the others left for Aratta. We have also noted that those two Joktanites raise the Shemite nine to eleven, the basic module of Noahic colonization. We have yet to consider how those two, Utu-Obal and Inanna-Uzal, will enter into a colonization process based on the Shemite eleven. The important point here is that Utu claims to control the "Land of the Living." There are two reasons for this. Although it is difficult to explain to non-Christians, the solar principle includes a resurrection norm of concrete immortality at the base of human existence. This norm operated ideally whenever an early postdiluvian pronounced the name Utu, Shamash or Ra. This resurrection norm counterpoints the mortality theme of the story. More particularly *Origin of the Nations* assigns the solar principle in the first era to Japheth and to his original claim land of Syria. Therefore Utu's role in the story

reinforces the premise that the focal point of the Noahic world was now shifting to Syria:

At first Utu is skeptical of Gilgamesh's qualifications, but Gilgamesh is insistent and repeats his plea in more persuasive language. Utu therefore takes pity on him and promises to immobilize the seven weather demons who might otherwise have menaced Gilgamesh on his journey (191).

As Indo-Europeans the Japhethites represented the Storm principle and figured logically as "weather demons" in their essentially hostile motive to restrain the "blood of Kingu" from returning to Mesopotamia. The detail suggests that Obal was not only privy to the meaning of the Japhethite system but was maintaining contact with the Japhethite princes sufficient to restrain them from harming Gilgamesh and the fifty men chosen to accompany him.

In addition to summarizing the story, Kramer quotes the text in translation. A detail clarifies the picture. Gilgamesh seeks to exalt either his own name or the names of the gods:

*I would enter the 'land,' would set up my name,
In its places where names have been raised up,
I would raise up my name,
In its places where names have not been raised up,
I would raise up the names of the gods.*

In an age of Noahic colonization, these words carry a particular meaning. When Gilgamesh arrives in the Land of the Living, he finds it guarded by the monster Huwawa. He then succeeds in raising up his name in places where names have been raised up. Instead of finding the land empty like the lands of the Aratta dispersion, he discovers that Syria has already been colonized to some extent by

the abortive process of Canaanites early in the eighth era. The name Huwawa suggests the pivotal "Hivite" of the Canaanite list.

Gilgamesh, in other words, is probing lands which may or may not have been colonized in earlier times. If he had discovered lands entirely empty, he would have "raised up names" of the gods just as Noah's family had done in their first era claim lands, each sacred to a separate divine name like Utu's name in Japheth's unpopulated Syria. But, in the event that he discovers rival colonists, Gilgamesh will challenge their right to possess the land and exalt his own name by conquest. As it turns out, he takes Huwawa captive and his companion Enkidu decapitates him. When they bring the severed head to Enlil—lord of the Semitic stock—the god reacts angrily:

*Enlil looked at the head of Huwawa,
Was angered at the work of Gilgamesh:
"Why did you act thus!
Because you have laid hands on him,
Have destroyed his name,
May your faces be scorched,
May the food you eat be eaten by fire,
May the water you drink be drunk by fire."* (197)

Gilgamesh and Enkidu have not only murdered the "Hivite" but have "destroyed his name." In clearing the path toward Aramaean Syria, they have obliterated what might have been Hivite Syria. Murders of princes of the Volkertafel always meant world revolution.

The conflict with Huwawa implies that the Shemite eleven undertook to duplicate the process of the Canaanite eleven sixty years earlier. Gilgamesh assumed that his deed would please Enlil-Cush because the Shemite eleven was constructed to advance the cause of Cush's sacred language, the Semitic. The Canaanite eleven failed to the extent that Semitic Amorites turned hostile to Erech before being subdued by the "Cushite" kings in the ninth era. This enterprise of the Cushite-Amorite kings convinced Gilgamesh at Erech that Canaanite lands in the west were ripe for the picking.

"Gilgamesh, Enkidu and the Underworld" concerns furnishing Inanna with a throne made of willow wood. The theme parallels the Ugaritic theme of furnishing Aliyan Bal with a house. If the Sumerian

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myth refers to events of the tenth era, the two myths are complementary. The decidedly ritualistic and mythological story contains one useful detail— a repeated formula:

After An had carried off heaven,

After Enlil had carried off earth,

After Ereshkigal [Havilah-Tiamat] had been carried off to the nether world as its prize.

The formula can be read as a rapid summary of Noahic history from the sixth to the start of the eighth or ninth era. An, the Heaven principle, dominated the Tower of Babel scheme because the Tower was built "to heaven." When the scheme failed, it was as though "An carried off heaven," making it inaccessible to man from 2347 B. C. forward.

At the close of the formula, the underworld "carried off Ereshkigal [Havilah-Tiamat]"— no longer Arabia but the outer darkness of the deepest part of the Aratta dispersion after her defeat as Tiamat. The formula's key contribution is that "Enlil carried off earth" at an intermediate point of time. Enlil's grief over Huwawa in the other myth implies that Cush-Enlil took a particular interest in the Canaanite colonization process at the start of the eighth era. That program carried the goal of colonization beyond the *ki* or land of Sumer for the first time. In that sense Enlil "carried off the earth" by sending people who had all inhabited Sumer to lands beyond Sumer.

If the Shemite eleven followed exactly the same schedule as the Canaanite eleven, they sent out one colony every year in the sequence given by the biblical text. In the case of the Canaanites a fortuitous date in the sixth year of the process enabled us to verify this schedule. If the principle held true for the Shemites, Nimrod began to enact Genesis 10: 11-12 by bringing sons of Asshur to a location in Assyria in the second year of the tenth era— 2246 B. C. He was obliged either to live side-by-side with the Subarians, planted there some sixty years earlier by the "Girgashite" or to assault and destroy them as Gilgamesh and Enkidu had murdered Huwawa the previous year. The reappearance of the Kirkashati on the east side of the Tigris in the period of the Assyrian Empire suggests that Nimrod invited the "Girgashite" colony to settle peaceably across the river.

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Because of the linear character of the Shemite sequence from Elam to Lydia, this colonization program differed from the Canaanite in one respect. Like the branches of the Aratta dispersion, an entire super colony left Mesopotamia for Assyria and shed each of its member protoplasts as it moved further west and north. It pursued Nimrod-Babilos' principle of the great hive or super colony. The farthest point reached within the scope of Genesis 10:22, Lydia, fell within range of both the Assyrian and Persian Empires of later times. The great size of the super colony in its full force in Assyria overawed the Subarians and enabled Shemite leaders to be charitable to the Girgashites.

Nimrod realized that Subaria was the original claim land of Noah. By planting Semites there, he altered the face of world ethnology just as Sidon had done in planting Hamites rather than Uralo-Altaics in Lower Egypt sixty years earlier. In 10:11-12 Nimrod expresses pride in the four cities he planted in Assyria as though he were duplicating Sumer in the north. Certainly the Assyrians duplicated much of the religion of Sumer and Akkad. According to the *International Standard Bible Encyclopedia*, Shalmaneser II in the ninth century B.C. included eleven gods in his pantheon. For the most part they are a roll call of the familiar: "Ashur, Anu, Bel [= Marduk], Ea, Sin [= Nanna], Shamash, Ninib, Nergal, Nusku, Belit and Ishtar. Of these at least four correspond to members of the Shemite eleven: Ashur, the deity named for Shelah-Marduk's son Asshur ("Tyrant Ashtar" of Ugarit), Bel-Marduk himself, Shelah as Arpaxad II of 10:22 (Bull El of Ugarit); Shamash, Sumerian Utu, Obal of the Volkertafel: and Ishtar, Sumerian Inanna, Uzal of the Volkertafel.

The other seven names can be studied as a canon of high pantheon orthodoxy at work among the Semitic people. Nergal is a Sumerian god of the underworld sometimes called Gira or Irra, the "enemy of Babylon." *Origin of the Nations* identifies Nergal as the pantheon version of Peleg, so alienated from the Semitic power center of Mesopotamia that he died fighting against it in the twelfth era. However William Foxwell Albright in *Yahweh and the Gods of Canaan* identifies Nergal with Melcarth, whom we have identified as Joktan-Aram as "King of the City" in the time of the Erech-Aratta War. Albright claims that the "city" incorporated on the name "Melqart" is the underworld, thus equivalent to the Arabian underworld that adopted Joktan's name after the overthrow of its empress, the Red Matriarch Ereshkigal [Havilah-Tiamat] in the

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defeat of Aratta. Albright gives this Melcarth-Nergal a West Semitic name Resheph and identifies his figure standing next to Lady Asherah (Belit) in a Palestinian plaque.

Anu, Ea and Bel represent the familiar genealogy of Canaan, Sidon and Shelah now extended into a fourth generation by Asshur, a brother of Eber. Sin is Nanna— Ishtar's father and Bel's grandfather. So this Assyrian pantheon focuses pretty sharply on the upper part of Shem's line but with Canaan and Sidon, as always, replacing Noah and Shem:

Anu (Canaan)

Sin (Arphaxad I)

Ea (Sidon)

+

Ishtar (Uzal)

Bel (Shelah- Arphaxad II)

Ashur

[Eber]

Nergal (Joktan)

The identities of Ninib and Nusku will prove easy to place with further study of the Assyrian pantheon. The encyclopedia article describes Ninib as a "mighty god of war"; so he may prove to be a version of Nimrod-Ninurta, despite that figure's mysterious absence from the *Babylonian Genesis*. Belit is Bel-Marduk's wife and therefore equivalent to Bull El's wife, Lady Asherah, of the Ugaritic pantheon. Albright describes this goddess as standing naked on the back of a lion wearing a spiral headdress and sometimes taking the name Qudshu, "Holiness."

Lady Asherah-Belit looms so large at Ugarit that she should claim one of the Volkertafel names. With the four antediluvian females on their way to oblivion in the Aratta dispersion, Asherah figures as one of the four first generation postdiluvian matriarchs appearing at the bottom of the Canaanite section of the Volkertafel. The Ugaritic system identifies one of these separately as Hamath, sister-lover of Shem-Bal. Given the red, aquiline polarity of many Semitic speakers, Asherah-Belit is most likely the second red matriarch. Participating in the Shemite drive to Syria, she is

reprising her role as the colonial "Zemarite" sixty years earlier. The myth of Bal and Anath refers to her as "Lady Asherah of the Sea" as though she and her Canaanite colony reached the Mediterranean in that earlier, more primitive time. The same myth attributes to her seventy sons— a reasonable total for a woman who had been sexually active for three centuries. When the Indo-Aryans of Phoenicia arrived in India, they identified her as Ganga, personification of the Ganges as though to equate it with the Syrian Orontes.

The important feature of the canon of Shalmaneser is that it includes all five members of 10:22 except the hated Peleg-Kingu. No other part of the Volkertafel matches the Mesopotamian high pantheon so closely. So despite all the attention to the family of Ham, that pantheon coincides closely with the upper part of the line of Shem and with Shem's vassals in the Volkertafel. Nimrod tried hard to build his pagan orthodoxy around a family whose descendants have become the heart of Judaeo-Christian orthodoxy— the imperial line of Shem. Never mind that the line actually sprang from Ham, Canaan and Sidon.

The next step of the colonization program after Assyria rested with Bel-Marduk himself, Arphaxad II, which is the third name of 10:22. Given the size of the Shemite super colony, a major ethnic group should appear as Bel's representatives intermediate between Assyria and Lydia. That group is simply the Semites of Syrian Ebla to the extent that these can be distinguished from the Aramaeans who descended from the north somewhat later and who represented Aram, not Arphaxad II. The Ugaritic preoccupation with Shelah-Bel-Marduk as Tr II, "Bull El," implies that a Semitic-speaking race proper to Arphaxad II preceded the Aramaeans in Syria.

Origin of the Nations claims that this patriarch owed his Aryan name Surya to his birthplace Tyre (Sur) on the Phoenician coast. The third step of the Shemite colonization process brought Shelah-Marduk back to the region of his birth at age 236 in 2245 B. C. The Ugaritic language is so closely related to Hebrew that the "language of Canaan" owes as much to this colonization of Syria as to whatever "Lady Asherah" was doing sixty years earlier. Although Bel-Marduk was worshiped intensely by the East Semites in Mesopotamia, Lady Asherah probably spoke the West Semitic "language of Canaan" herself and imparted this language to her husband's descendants in Syria.

The Ugaritic myth of **Baal and Anath** is rather muddled because of the fragmented nature of the text and because the highly rhetorical nature of the poem alludes to much and refers to little. Definition was never the goal of a work like this. Certain facts stand out. Bull El is that father of three sons: Yamm, the personified sea, Tyrant Ashtar and Mot, personified death. All three of these give a hard time to the hero Aliyan Bal, "Puissant Baal," a rare version of the Storm Prince Shem. Bedeviled Shem grovels at certain points before Bull El and takes the advice of Sidon, now known as Kothar-wa-Khasis, "Wise and Clever." Aside from struggling with the three nasty sons of Bull El, Bal seeks desperately to win a "house" for himself. The poet conceives of him as a personification of rain clouds whose "house" mediates between the image of a concrete palace on earth and a cosmic abstraction riding the clouds. After overcoming his foes by means of two war clubs furnished him by Kothar, Bal is slain by Mot but resurrected by Anath.

From the euhemeristic point of view the central theme [in the Ugaritic myth of Baal and Anath] lies in Bal's "house," which is the Volkertafel set of vassals and matching colonization program. Bal struggles with Yamm first. Yamm is his first, ludicrously unwilling vassal Elam, the Sumerian hero Gilgamesh. This would-be hero from Erech resents Shem's popularity and says so to his father Bull El through a messenger:

*Message of Yamm your lord,
Of your master Judge Nahar.
Surrender the god with a following,
Him whom the multitudes worship.
Give Baal to me to lord over,
Dagon's son, whose spoil I will possess.*

(Pritchard, 94)

The passage confirms Jacob Bryant's belief that the Philistine god Dagon was a version of Noah, Shem's father. But where has Yamm gotten the image of Shem as an idol of the masses? Heroism translates into popularity and Shem's Ishkurship is synonymous with heroism. The man Gilgamesh had been trying to build up his own heroic image from the time of Agga's tyranny at Kish in the late

seventh era. His resentment against Shem arose at the opening of the eighth when Shem and Peleg won voluntary recruits for the Aratta super colony throughout all the protoplasts of Sumer.

The Shemite pentad of 10:22 was embroiled in strife from the outset of the myth. The translator's note at the opening text is immediately enlightening: "El instructs Kothar to build a palace for Yamm. Athtar complains of not being accorded a like favor." To paraphrase, "Shelah instructs Sidon to build a nation for the first Shemite vassal Elam. The second Shemite vassal Asshur refuses to wait his turn." The Ugaritic myth is referring to the creation of the Volkertafel system of 10:22 and to strife over the construction of the first two settlements in Elam and Assyria. As we will see when we come to the Egyptian myth of Ra and Hathor, strife over the third colony in Syria threatened to destroy mankind. By the tenth era Noahic unity was a thing of the past.

The strife intensifies when Yamm's messenger arrives at the court of Bull El and demands Bal's humiliation. At first Bull El agrees to hand Bal over to the messengers of Yamm. Once again, as in *The Babylonian Genesis*, we find the family of Canaan, Sidon and Shelah persecuting Shem:

Quoth Bull, his father El:

"Thy slave is Baal, O Yamm,

Thy slave is Baal forever,

Dagon's son is thy captive." (95)

Bal replies angrily by seizing a club— the same club that reappears in the hands of the Hellenic and Teutonic versions of Shem— Heracles and Thor. He threatens Yamm's impudent messengers if not the more impudent Shelah on his usurped, heathen throne.

Thus far the poem has shown that Sidon continued to play his role as king-maker into the tenth era and that Shem used force either to make Elam his vassal or to subdue him as such. Instead of dying Yamm is "confined to his proper sphere the sea"— sent back to the Persian Gulf— to Sumer and Elam. At this point the central theme appears— the creation of "a house for Baal like the gods" as though he did not possess one already. In our context, this theme can only mean a place in the Volkertafel system in accord with our view

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that the Shemite section was not created until after the start of the tenth era simultaneously with the rise of the Akkadian Empire. Until this point Shem, the fallen Mummu of the *Babylonian Genesis*, has been treated like a mortal hero despite his maintenance of the Yahweh cultus, the Ishkurship. He has won a widespread following in creating the Aratta horde. But divine honor of the sort accorded to Sidon, Inanna and Shelah has been denied him.

Accordingly, Bal-Shem complains of his lack of such honor:

*Look, no house has Baal like the gods,
Nor court like the children of Asherah.
The abode of El is the shelter of his son.* (98)

In order to interpret these lines we have to interpret the location of the "abode of El" and the identity of "his son." The "abode of El" can either be taken as the Akkadian heartland where Shelah was already being worshiped as Marduk or as Syria where his colony as Arphaxad II was being established. If the son is Asshur, the first explanation interprets Assyria as a satellite of the Akkadian establishment. In this case Shem is disputing the possession of Syria with Shelah by claiming that Bull El and his son have already been established in the east. Aliyan Bal, like Gilgamesh, is coveting the land of Syria—Japheth's original claim land.

Does this dispute mean that Shem was conspiring with his brother Japheth to restore to him the land of Syria as possession of the Utuship? Aliyan Bal's behavior seems too egotistical for that; but the Ugaritic poet may not have understood what Shem's true motives were. In another fragment, Bal restates Shem's characteristic preoccupation with moral decency:

*Abomination has been placed on my table,
Filth in the cup I drink.
For two kinds of banquets Baal hates,
Three the Rider of the Clouds:
A banquet of shamefulness,
A banquet of baseness,
And a banquet of handmaids' lewdness.*

*Yet herein is flagrant shamefulness,
And herein is handmaids' lewdness. (100)*

This sort of indignation becomes familiar through the Hebrew prophets under Moses' cultus of Yahweh; and Shem was the carrier of that cultus, the Ishkurship, in early postdiluvian times. The spirit of this passage was reborn in Moses' reaction against the sexual orgy of the Israelites at the time of the Golden Calf at a time when they were still more attuned to the Elohim cultus than to the Yahweh cultus.

After Lady Asherah pleads with El to give Bal the temple he desires, Shem's sister Anath (Canaanite Hamath) stamps her foot creating an earthquake and joyously announces to Bal that El has agreed to the request:

*"Receive, Baal, the glad tidings I bring thee.
They will build thee a house like thy brethren's
And a court like unto thy kindred's." (103)*

Bal now commands Kothar to begin building a house that will cover "a thousand fields" and in parallel "a myriad of acres." Bal and Kothar then argue over Kothar's advice to put a window in the house. If we allegorize this detail, it implies the question of whether to extend the colonization scheme beyond the Syrian coast to Lydia to open a "window on the west." If this geographic interpretation seems far-fetched, consider the repeated formula for introducing Bull El:

*Towards El of the sources of the Two Floods
In the midst of the headwaters of the Two Oceans. (101)*

The "Two Oceans" certainly look like the Upper and Lower Seas; and that is the whole point of the Shemite sequence from Elam to Arphaxad-II's Syria. As Arphaxad-II (Shelah- Marduk- Lugalbanda-Bel), Bull El has completed the arc from Elam to his own Syria and stands "in the midst of the headwaters of the two oceans," in geographic control of the upland common to both the Tigris-

Euphrates and Syrian Orontes. The fifth name of 10:22, Aram, will be named just that, "High One," to designate the uplands from which the Aramaeans descended on Syria.

In the abstract Bal's house refers to the Volkertafel system of Genesis 10:22-23. In the concrete it implies an actual protoplasmic settlement. The requirement for such a Syrian city state, distinct from coastal Ugarit, is Ebla with its ruler Eblum suggestive of Shelah's son and Shem's heir Eber. Another ruler at Ebla Shuradamu suggests an origin for the Anatolian name Tyrsenos-Tiras, Eber's son, and a brother to Peleg-Lud and Joktan-Aram. While acknowledging the Semitic character of Ebla, a useful inquiry at this point concerns the origins of the Armenians, who spoke an exotic variety of Indo-European like the Lydians, Phrygians and Hittites. The Armenians claim descent both from Aram and from Hayk son of Togarmah. The original Togarmah was long since dead when the Shemite super colony reached Syria. But there has always been the suggestion that Shelah-Bull El took over the name Togarmah to represent himself in the Indo-European world just as he became Arphaxad II to confirm his place in the Semitic. It is possible that Shelah became Togarmah II as well as Arphaxad II and that he fathered the Armenians through a son identified by them as Hayk.

After taking sixty towns and seventy-seven hamlets, Bal proclaims that he will take Kothar's advice and open a casement in his house, "A window within the palace." If this detail refers to the Lydian colony, it was put in place as early as the fourth year of the tenth era— 2244 B.C. The remnant of the super colony advanced under Peleg and Joktan (Lud and Aram) to a fourth location in Anatolia where Peleg established the Lydians, the Volkertafel variation of the Phrygians, who bear his personal name.

In the poem Bal must overcome another of Bull El's sons Mot as he overcame Yamm. Mot is to Hadramaut, the second location of the Aratta southern branch, what Yamm is to Elam, the first location of that branch. In conquering the Aratta super colony, Shelah-Bull El assigned his son Mot-Hazarmaveth to the exile of the feared southern branch. Given the emphasis on Bal's house, it is as though Eblaite Syria had now become a retreat and counterweight to the threat of a return by the southern branch. Bal sends out as messengers four of his "lads" to the dangerous Mot but warns them to beware of this formidable foe:

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*Yet beware, divine messengers.
Approach not divine Mot,
Lest he make you like a kid in his gullet.
Even the Gods' Torch Shapsh,
Who wings over heaven's expanse,
Is in Mot El's Beloved's hand.
From a thousand fields, ten thousand acres,
To Mot's feet bow and fall down,
Prostrate you and show him honor. (107)*

This advice expresses fear of the southern branch as planted in Hadramaut by Mot-Hazarmaveth and the Black Matriarch Ophir-Kali—both of them symbolic of death. To claim that Torch Shapsh, the sun god Shamash, is subject to Mot alludes to the association of Obal with Hazarmaveth in the Joktanite fraternity.

In an ensuing fragment Bal pleads poltroonishly for his life from the relentless Mot, whose city Hamriya seems concrete enough but remains unknown. The difficulty with drawing euhemeristic value out of this myth is the vagueness of its geographic details and scope. Next El learns that "Puissant Baal is dead"—an outcome that cannot be taken at face value in view of Shem's living on for centuries beyond the tenth era. Bal's subsequent resurrection, like Inanna's and Osiris', is symbolic code for political restoration.

Anath takes the initiative in this restoration just as Isis resurrects Osiris. She calls on Torch Shapsh, the Utuship of resurrection power, to help her. He succeeds only in placing Bal's corpse on Anath's shoulder and she buries her brother. When El learns of his death, he proposes making "Ashtar the Tyrant" the new claimant to his vacated throne. Ashtar sits on Bal's throne for a while but finds it too daunting and returns to earth. Anath then demands that Mot "deliver my brother" and the myth begins to look like an empty allegory without euhemeristic content as "death claims another victim" and sentiment wins out. Anath cuts Mot down and Bal lives again. So a myth that looks as though it has concrete euhemeristic content and a particular setting in a particular process of the tenth era dissipates into allegorical froth. On the other hand it is possible to conclude that Bal's resurrection symbolizes the next great step in Noahic history—the birth of Olympian Hellas.

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The remnant of Shem's expedition arrived in Anatolia as early as the fourth year of the tenth era. Here the Semitic-speaking world fades away, the Indo-European replaces it and Shem, Peleg and Joktan become Thor, Frey and Odin of the Teutons. As divider Peleg gave to the Teutons a special indexing role in respect to the overall dispersion plan of the human race. Peleg-Frey was as centrally located in Teutonic origins as anyone. Waddell holds a view that may bring Peleg even more directly into the Teutonic picture. With his theory of the Aryans as a superior race intruding themselves into the history of weak "aborigines," he makes much of the genealogical descent of a royal line which he claims to find in a synthesis of Indian and Sumerian sources. This line climaxes in Sargon of Agade whom he tries to de-Semitize into an Aryan hero tutored in Aryan principles of "scientific religion." Instead of taking Sargon directly from Peleg, he traces him back to a first Aryan king whom he calls Lord Sakh. He locates this Sakh at the head of the Sumerian First Kish dynasty. Because the primary ruler of First Kish was Peleg, Waddell unwittingly traces Sargon from Peleg after all and gives him the name Sakh. If this relationship holds true, the West Teutonic Saxons derive their names from "Sakh's sons."

A basic question remains why the Teutons worshipped Shem, Peleg and Joktan as Thor, Frey and Odin almost to the exclusion of any other male deities. Aside from the three Japhethite captains who brought them to northern Europe, where did the Teutons fit

in the Centum Aryan scheme of things when Noah's entire world was living in the eleven colonies of Sumer? Analysis of the ninth era Second Kish dynasty of the Sumerian King-List will show that a Teutonic protoplast inhabited Kish, Peleg's capital of the seventh era.

The triad division of the Teutonic linguistic stock reflects some of the subtlest logic of Peleg's design for the division of mankind. The key to this logic is the seemingly naïve "eponym" names Dan and Angle for the North Teutonic Danes and West Teutonic Angles. As noted previously these names resulted from the exotic intrusion of Austronesian titles for the patriarchs Cush and Mizraim sons of Ham — Tane-mehuta and Tangaloa. Neither of these patriarchs is to be equated in any way with Peleg, Joktan or Shem. Instead the intrusion of these exotic names arises from a theme established at the start of the ninth era and applicable to the entire human race at the close of the Erech-Aratta War. This theme will be presented in greater detail

in the chapter on Cush and Mizraim. Its central feature was the creation of the Volkertafel clans of these Cush and Mizraim in order to confirm the commitment of Shem, Noah and Peleg to a polarized rather than united human race.

According to this theme the names Cush and "Dan" are to the Semitic linguistic stock what Mizraim and "Angle" are to the Hamitic stock. In that sense West Teutons are to the Egyptians what Scandinavians are to the Semites. However these associations are meaningless apart from the universal dispersion scheme of the Egyptian Ennead in which the Hamitic stock is denoted by Ra, the Utuship at the center of the cosmos and the Semitic inner ring by Shu and Tefnut. The other division of the Teutonic stock, East Teutons, took their name Gothini from Odin-Joktan, whose Joktanite captains governed the outer world of the Aratta dispersion.

The three divisions of the Teutons, therefore, index three parts of the universal dispersion scheme distinct from their own, Aryan outer ring of Geb and Nut. Because the West Teutons took the name "Saxon" from Peleg ("Lord Sakh"), he placed himself in alliance with the Hamitic, solar core of the cosmos together with the Angles of Angle-Mizraim. His ancestor and ally Shem (Thor) aligned the Scandinavians with "Dan" (Danes) and, therefore, with the Semitic side of this polarized cosmos. His brother Joktan corresponded to the outer dispersion of the four ordinal branches, whose captains were all Joktanites. The Teutonic protoplast at Kish was organized for this indexing function.

The polarization of mankind according to the primary difference between Hamite and Semite speakers accounts for the Aryan distinction between solar and lunar lines of kings at the cities Ayodhya and Mathura in India. In Mesopotamia the solar center lay at Sippar and at the primary "Ayodhya," Agade. The lunar center lay at Ur. Abraham's birth at Ur meant that he cast his lot with the Semitic or lunar side of mankind. He migrated to the northern cult center of the moon, Haran, which lay in Syria, a land which had been appropriated for the Semitic or lunar world in the tenth era. Although the Semitic stock is sacred to the Air god Enlil-Shu-Elohim, Shem transferred the "Semitic alternative" to the lunar principle of his son Arphaxad I. Shelah agreed to that arrangement by becoming Arphaxad II in the Volkertafel. Abraham's grandfather Naram Sin took his second name from the Semitic moon god Suen and became a devotee of the lunar cultus at Ur. As an embodiment of the Final

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Schism of Cush and Mizraim, the two Indian cities in the Satem Aryan world are an alternative version of the separation of Dane from Angle in Teutonic Jutland— lunar “Dan” and solar “Angle.”

Aside from subdivisions the Teutonic protoplast owed its origin to one patriach, Mash son of Shem by his sister-wife, the second white matriarch Hamath-Anath. As the primary white son of antediluvian Shem, Mash was analogous to Noah's white son Dumuzi the Shepherd, Ham's white son Canaan, and Japheth's white son Madai. Because Shem and Japheth were both sons of the antediluvian White Matriarch, the Teutons and Medes began as the fairest-skinned of all the protoplasts of the first generation. The Teutons have remained a visible reminder of that fair-skinned part of the Noahic world.

We West Teutonic speakers of the English language represent a part of the family of Mash drawn into alliance with the solar cultus by Peleg, whose genetic relationship to Teutons remains undefined but who gave his name Phrixus to the Frisians and Sakh to the Saxons. If one wishes, Waddell's particular form of racism can be attributed to this alliance of fair skin with the solar cultus.

Because Mash appears in the Shemite subsection of 10:23, the Teutons in Europe represent an intersection between the Shemite inner ring and Japhethite outer ring. The Shemite colonization process did not end with Peleg in Lydia. The Shemite nine of 10:22-23 was raised to eleven by the two Joktanites who refused to “go with Fergus” to Aratta— Uzal-Inanna and her brother Obal-Utu. These two now joined the Shemite expedition and extended its range into Europe. Peleg's Lydians spoke Indo-European, setting the linguistic theme for this extension into Europe. It began with Inanna's Centum Aryan protoplast the Hellenes, fathered by Ham's son Phut, the Titan Iapetus. According to a familiar Greek myth, Europe got its name from Europa, one of many “loves” of Zeus, who transported her into the continent under the guise as a white bull. Europa figures as the Hellenic protoplast and the white bull as the Teutonic protoplast in a single, joint dispersion of these two stocks into the Aegean and Europe in the tenth era.

Europa herself belonged to Poseidon-Sidon's “Javanite” family of 10:4 and was a sister to Cadmus-Khetm. Their father Agenor son of Poseidon and Libya has yet to be identified. This Greek name ranks high as brother to Belus, Sidon's son Shelah, Bel-Marduk, Bull El of Ugarit. The Hellenic tradition pictures him as a king of

Phoenicia, placing him on the same coast as Ugarit. He stands at the crux of any link between Syria of *Baal and Anath* and the Europe of Europa. He is much too important not to appear in the Volkertafel. *Origin of the Nations* identifies him as "the Amorite," patriarch of the Amurru in the Canaanite list. This view has now been overthrown by the perception that all of the Canaanite names between Heth and "the Sinite" in the Canaanite list were sons of Ur Nanshe, not Sidon. The modern polygenetic mythologist Robert Graves opines that Agenor may be Canaan. The name agrees with Canaan-Agga of First Kish.

The mystery of Agenor's identity is connected in turn with three other mysteries— the castration of Cronos, the euhemeristic identity of Zeus and Euhemerus' claim to have adopted his interpretation of the gods after finding an inscription by Cronos and Zeus on Crete where Zeus is supposed to have deposited Europa. The castration of Cronos-Canaan is another of those political allegories like the deaths of Inanna, Osiris and Aliyan Bal. The Canaanite section of Genesis 10 is different from all the others because it begins with two sons and then shifts to another mode of presentation. If Graves is right about Agenor, Canaan-Agenor was adopted by his firstborn son Sidon in order to "castrate" him or cut him off from contributing any more names to the Volkertafel below Sidon and Heth. This was the price he paid in order to receive the Anship vacated by fallen Noah. Agenor's sons Cadmus and Phoenix appear in the Volkertafel as Khetm and Tarshish, vassals of Javan rather than sons of Canaan.

This logic intensifies the issue of Zeus' identity. This god combines in one person both the Anship and Ishkurship. His Aryan counterpart Dyaus is a god of the sky; but Zeus is just as clearly a god of thunder and lightning. Just as Noah gave Shem the double priesthood of both Yahweh and Elohim, the Hamite faction answered by giving this mysterious Zeus the double priesthood of El Elyon and Yahweh. Who then was this third son of Canaan? Why was such honor heaped on him? What was the actual extent of his power in early postdiluvian times?

The double honor implies a Hamite answer to the double honor Noah tried to give to Shem. This Zeus was the Hamite answer to Shem— like Shem a priest of the Storm principle but combining with it the Heaven principle later adopted by Shem late in his life as Melchizedek. *Origin of the Nations* identifies Zeus with Canaan's third son as "Jebus" in an attempt to personify "the Jebusite," which

stands third in the Canaanite list. The "Jebusite" refers literally to the inhabitants of Melchizedek's city of Salem, Jebusi-Jerusalem. Either Canaan begot a third son to whom the double honor was given or the Hamite faction succeeded in winning Shem over to their position by replacing Noah's double honor with their own double honor and transforming him into the Hellenic god Zeus.

We have seen Shem in the Ugaritic myth begging for recognition. We have also seen him politically slain by Mot and resurrected by Anath. Consider these last two persons, Hazarmaveth of the Joktanite group and Anath, Hamath of the Canaanite group.

The Joktanites served chiefly to disappear from the known world by leading the deep dispersion from Aratta; and Shem came back to life politically by means of the Shemite system which brought him to Syria, a land first colonized by Hamath and her Canaanite brethren. Aliyan Bal with his clubs matches Heracles with *his* club. The demigod Heracles equates with Ugaritic version of Shem who begs for recognition as a god. Heracles stands for the sequence of the Twelve Labors synonymous with the "Joktanite" dispersion effort of the Aratta dispersion. Shem left that side of his identity behind in the form of Mot-Hazarmaveth. He "returned to life" with the help of his Canaanite sister-wife by becoming the third son of Canaan-Cronos, the Olympian Zeus.

This view requires that Zeus' birth to Cronos and Rhea and Heracles' birth to Zeus and Hera were fabrications. Euhemeristic study can only tolerate a limited degree of such iconoclastic hypothesis. We have to keep looking for the traditions that can be taken at face value. But the story of Cronos' castration invites radical interpretation. The central reality of Noahic times was not just the birth of children to replenish the earth after the Flood. It was the story of elaborate design in a constant struggle with human hostilities and ambitions conditioned by an extraordinary, pluralistic theology. Eighteenth century euhemerists such as Jacob Bryant were iconoclastic Protestants conditioned by traditional suspicions about priestly impositions on the gullibility of followers. Without this concept of priestly imposition the Christian euhemerist would not exist. Alert to the fallacies of iconoclasm, we have changed the tone of such study and respect poetic symbolism too much to regard any of the mythologies dealt with as mere charlatanism. Nevertheless certain baldfaced fabrications turn up.

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If both Zeus and his "son" Heracles were the same man, the paradox is that the "son" Heracles pre-existed the "father" Zeus. Stories of Heracles derive from Shem's career before his rise in the tenth era. Stories of Zeus reflect the honor that he attained at that time. Hellenic mythologists inherited a tradition that told them certain isolated facts about these two sides of Shem's troubled history. Furthermore stories of Zeus may well incorporate what Shem was and did before the tenth era inasmuch as he had enjoyed double honor from Noah in the fourth era. What the name Zeus really represents is a Hamite attempt to reconcile its traditional opposition to Shem's faction with the fact of his origination of the Indo-European stock to which the Hellenes belonged. The Hellenes, who sprang physically from Inanna and Phut son of Ham, remembered certain things about Shem; and those discordant facts had to be reconciled according to their lights. Akkadian orthodoxy pictured him as a troublemaker Mummur overthrown by the greater gods. Ugaritic myth pictured him as the club-wielding idol of the masses Aliyan Bal. The Hellenes at the moment that they left Asia for Europe could only remember him schizophrenically as the hero Heracles and the great god Zeus, a compound of the Ishkur and Anu. This double honor actually came to him when he agreed with the Hamite faction to give up the Enlilship to Cush and become the dual priest of Yahweh and El Elyon instead.

Another question concerning Shem is why he fails to appear together with the other three antediluvian males in the Amorite kinglist of the ninth era. Unless he appears there under the name Sahlamu, Mandaru or Harsu he is absent from this system which otherwise corresponds so closely to the Cushite section of the Volkertafel. If he had actually joined the Amorite dynasty, one would expect him to appear under a name such as Tartanu, equivalent to his Phrygian-Trojan name Dardanus.

Shem fails to appear among the Amorite kings because he spent the ninth era as Peleg did among the Sumerians. He was in fact the Sumerian king Lugalzaggesesi whom Sargon had to overthrow to come to power. The distinguishing name Zaggesi provides a source for the Hellenic "Zeus" and suggests that Shem as Lugalzaggesesi was establishing his identity as Zeus among Inanna's Hellenic protoplast over an explicit reign of twenty-five years that should be taken at face value as a share of the ninth era. It was here, at Erech, that Shem created his impression as idol of the masses in the face of Gilgamesh, who had been a fixture at Erech throughout

the preceding eighth era. So the allies Peleg and Shem were sharing ninth era Sumer at Adab and Erech, each with a name featuring the element Lugal, meaning "king." Shem's great-grandson and Peleg's grandfather Shelah had also taken this title in his Sumerian name Lugalbanda in the seventh.

Lugalzaggesi, like Peleg-Lugannemundu, left behind an inscription summarized by Kramer:

In it Lugalzaggesi describes himself proudly as "king of Erech and king of the Land," as one who has made all the foreign lands subservient to him, so that there was nothing but peace, happiness and prosperity throughout his realm, which extended "from the Lower Sea along the Tigris and Euphrates Rivers to the Upper Sea" (59).

From this inscription we learn that the goings-on in the Ugaritic myth got started in the ninth era when Aliyan Bal was reigning over Erech in the face of Yamm-Gilgamesh. The geographic belt extending from Elam to Syria and including Assyria on the Upper Tigris had been claimed in advance of the tenth era by Shem as a documented Sumerian ruler.

Kramer's account of the rise of Sargon features the overthrow of Lugalzaggesi in two of the most vivid and important paragraphs in his book. To Kramer's polygenetic viewpoint Sargon, as a Semite, belongs to a race apart and could not possibly be related to Lugannemundu as I suggest. Kramer admits, however, that Sargon began his career as cup-bearer to a Sumerian ruler Ur-Zababa, whom Lugalzaggesi overthrew in a campaign involving the destruction of Lagash. Lagash was the seat of the family of "Gurmu and Gunidu," Ham and Canaan as represented by Ur-Nanshe, Canaan's son Heth. In waging war against this city Shem-Lugalzaggesi struck back directly against his old enemies. Because Ham and Canaan have faded into the background as Gurmu and Gunidu, the action against Lagash completed the logic of the Titan overthrow in Hellenic tradition. Accepting Lugalzaggesi-Shem as their ruler Zeus, the Hellenic protoplast saw the destruction of Lagash as the true aftermath of the Erech-Aratta war in overthrowing the cause of Ham-Uranus and Canaan-Cronos. At the rise of Sargon both Lugalzaggesi and the Sumerian race were humiliated by Akkadian Semites. Shem came to grips with the new

order by accepting the terms of the Shemite colonization scheme under his own name.

The Hellenes came to Hellas under these circumstances once it became apparent that Indo-Europeans were not going to be allowed to remain within the circle of Shu and Tefnut, the Semitic-speaking sphere. After conquering Lugalzaggesi's Sumer, Kramer informs us, Sargon mapped out in advance Semitic Syria including Ebla, which had already been built in the ninth era:

He now turned west and north and subjugated the lands of Mari, Jarmuti and Ibla up to the "Cedar Forest" and "Silver Mountain," that is, the Amanus and Taurus Ranges (61).

This conquest cleared the way for the establishment of the Genesis 10:22 program as already described. The Shemite expedition operating among patriarchs older than Sargon and largely independent of him extended into Europe beyond the Semite circle and linked up with the Japhethite outer circle of the Teutons.

Uzal and Obal— Inanna and Utu— rejoined their father Arphaxad I after he had finished his task in bringing the western branch of the Aratta dispersion to Sicily and Gaul. The two were members both of the Joktanite thirteen and of the Shemite eleven; and this dual membership enabled them to function as they did in Europe. In order to interpret early postdiluvian Europe, however, it is essential to place both the Hellenic and Teutonic protoplasts in Mesopotamia and then to establish timelines and routes of dispersion for these two great stocks with their very different pantheons. The Teutons became subject to Japhethite leadership in Northern Europe but only after their pantheon had taken shape around heirs of Shem. Neither the Teutonic nor the Hellenic pantheons place any emphasis on Japheth at all.

The distinction between Hellene and Teuton boils down to the rival destinies of two Sumerian cities, Erech and Kish. Peleg, who is so deeply tied to Teutonic origins, reigned over Kish in the seventh era. Lugalzaggesi-Shem, the Hellenic Zeus, ruled Erech throughout the ninth and made war against Ur-Zababa of Kish. Agga of Kish, whom Gilgamesh of Erech struggled against, was the seventh era Canaan. His sons built Lagash before Lugalzaggesi destroyed its temple in the ninth. The Hellenes identified Canaan as Cronos, a

fallen Titan, enemy of Zeus. These relationships suggest that the Hellenes were to Erech what the Teutons were to Kish. Erech had been favored by Inanna, mother of the Hellenic people. Mash son of Shem, progenitor of the Teutons, planted this people at Kish under Peleg just as Mash's red brother Uz fathered the Akkadians of nearby Agade. The question of European origins becomes a question of when and how Erech and Kish emptied out their Centum Aryan populations.

Mash, like Obal and Uzal, was a member of the Shemite eleven. Therefore it makes sense that the Teutons joined the super colony of the Shemite expedition together with the Hellenes. This perspective explains why German tradition shows connections with the patriarch Asshur, the opening name of the super colony. Indian tradition identifies Asshur son of Bel-Marduk as Manu son of Surya. Manu turns up in a German tradition recorded in Tacitus' *Germania*.

In their ancient songs, which are their only records or annals, they celebrate the god Tuisto, sprung from the earth, and his son Mannus, as the fathers of their race. To Mannus they ascribe three sons, from whose names the people bordering the ocean are called Ingaevones; those inhabiting the central parts, Herminones; and the rest Istaevones. (Oxford Translation Revised, 3-4)

This tradition suggests that the Semitic speakers who settled Assyria descended from Asshur through some of the sons assigned to him in the Indian tradition but that other sons became West Teutons and Germans. Two of Manu's sons Prishadra and Pransu, for example, suggest the Frisians and Pranci or Franks.

From the larger perspective Mash, Uzal and Obal correspond to three distinct European stocks— the Teutons, Hellenes and Illyrian-Albanians. They all belonged to the Shemite or "Assyrian" super colony and passed over to Europe so as to link up with Uzal and Obal's father Arphaxad I, who colonized Sicily in the western branch of the Aratta dispersion. Two traditional tribal divisions of the Albanians, Ghegs and Toscs, echo Gilgamesh at the head of the list and Tuisto, the father of Mannus. Anthropologists have noted that the ancient Illyrians were a dolichocephalic race comparable to the Teutons. Illyria serves as the geographic stepping stone from Inanna's Hellas and Arphaxad I's Sicily to Upper Europe.

It is difficult to believe in the principle of euhemerism without also crediting Euhemeros' claim about the inscriptions by Zeus and Cronos on Crete. Zeus, erstwhile Lugalzaggesi and euhemeristic

Shem, went in search of his son Arphaxad I. Cyprus, Crete and Sicily are the chief islands of the eastern half of the Mediterranean. Given the ships which Waddell attributes to Menes— whom he equates with Minos of Crete— all the elements are in place for a grand entrance of the tenth era into Europe after the northern and western branches had accounted for the Slavs and Celts as early as the ninth.

The inscriptions at Crete imply that both Canaan-Cronos-Agenor and Shem-Teutates-Zeus actually landed there in company with Hellenes responsible for the language of the inscriptions themselves. The tradition that makes Aphrodite the “Cypriote Queen” implies that the remnant of the super colony stopped at Cyprus on their way to Crete.

With an actual Zeus located in Crete at some moment in the tenth era, the Twelve Olympians promise greater historical value than might be thought possible. Polygenetic dogma maintains that the Hellenes were advanced anthropoid Indo-Europeans in general, who descended from the north in general with a generalized desire to stay alive, built a few archaeological sites in particular and borrowed some particular gods from Asia over a vague, generalized, evolutionary span of time. That sort of reasoning follows the political principle of giving the people-in-general the vote to see if they can come up with something particular in the course of evolutionary development. Graves states confidently that the Greeks possessed no gods of their own. That means that they are supposed to have been humanity in general with a capacity to create the Athenian democracy aside from paying heed to Babylonian priests about a god or two.

Although polygenetic convention need not concern us, one hesitates to give the Twelve Olympians a place in Noahic origins as long as they look like a list fabricated from poetic tradition long after the fact. The Greeks lacked an epic dating from the third millennium and referring to events occurring then. Their line of Dardanus begins with early postdiluvian material, runs through a few generations and then omits a millennium in order to arrive at the Trojan War no earlier than the late second. This perspective lays them open to polygenetic treatment because it makes them seem dependant on traditions not their own. In this context the Olympian Twelve may appear to be a random collection of names gathered from different sources.

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When Shem was forced by Sargon out of his Sumerian reign as Lugalzaggesi, he remembered the system of eleven colonies which had once been his entire world. His followers, the Hellenes, had inhabited the greatest of these colonies, Erech, capital of half the world in the eighth era. It is inconceivable that he would not attempt to indoctrinate the Hellenes in their Sumerian heritage just as the East Indians memorialized solar Agade and lunar Ur in Ayodhya and Mathura. The question is not whether he would memorialize Sumer but how. The Olympian Twelve rises or falls as a Noahic tradition on the basis of how well it reflects systematic Sumerian tradition. Its convincing feature is the way Olympian local associations spread westward and northward from Phoenicia in the same order that corresponding Sumerian cities spread northwestward.

Olympian Colonization of the Tenth Era

Sumerian Prototype: Olympian Location: Olympian:

Eridu	Phoenicia	Poseidon-Sidon-Enki
Erech	Cyprus	Aphrodite-Uzal-Inanna
Adab	Lydia	Hephaestus-Lud-Lugalannemundu
Nippur	Ionia	Ares-Nimrod-Ninurta
Kish	Crete	Zeus-Shem-Aliyan
		Bal-Lugalzaggesi
Sippar	Delos	Apollo-Obal-Utu
Agade	Arcadia	Hermes-Ham-Gurmu

Olympian females such as Demeter and Hestia belonged to the super colony and found similar places but lie beyond the scope of the present study. The Phoenician port of Sidon, based on Sidon-Enki's biblical name, anchors the system in accord with the Europa myth that locates Europa and Cadmus in Poseidon's family in Phoenicia. Aphrodite-Inanna, physical ancestress of the Hellenic stock, takes the island of her "birth," Cyprus, in the order of her ancestral city Erech.

Peleg became the Olympian fire god Hephaestus-Vulcan. The Roman name preserves another European cognate of his personal

name Puluga and links it to the volcano image which the Austronesian tradition assigns to his sister Bilika-Pele. This Olympian stage of the Shemite colonization program implies that Peleg-Lud approached Lydia from the sea rather than by a land route from Assyria. Despite the incorporation of Lydia into the Assyrian and Persian empires, this race belonged to the Indo-European sphere of the Hellenes.

The same is true of Ionia, named for Ion, one of three contiguous, Hellenic versions of Nimrod: Xuthus-Cush's son Ion (Amorite Iangi), the Ionians; Cush-Hyperion's son Helios in the Heliadae of Rhodes; and Orion, the mighty hunter of Chios. The purpose of a colony at Ionia was to memorialize or re-constitute Nippur, the city of Nimrod's city of Cush-Enlil, who is the Hellenic Xuthus, brother of Aeolus-Phut, Achaeus-Agga-Canaan and Dorus-Min-Mizraim (Amorite Mandaru). The Ionians, Aeolians, Achaeans and Dorians define the Hellenic people. That only means that Nimrod — actually present in the Hellenic program together with all of the other Olympians— imposed these names on a stock physically descended from just one of the sons of Ham. That son was Phut, who appears in various parts of the eclectic Greek pantheon as Iapetus and Aeolus.

The most important fact about the Olympian system is that it re-constituted all eight priesthoods essential to Noahic "Atum." Shem-Zeus attempted to make Hellas the center of an Aryan cosmos just as Semites were doing in Mesopotamia and Hamites in Egypt. His humiliation by Sargon prompted him to take this radical step, and a substantial number of the stellar list of Sumerian names joined him. Greece was built on the wreck of Sumer. Shem-Zeus combined the Anship and Ishkurship in himself. The Delian siblings Apollo and Artemis represented the Utuship and Nannaship. The Hellenic patriarch Phut represented the Enlilship as wind god Aeolus. Nimrod carried with him the Ninurtaship as Ares. The Enkiship passes over to Pallas Athena, the goddess of wisdom in Attica. Hermes-Ham, in person, planted the Dumuziship in Arcadia through his son, the shepherd god Pan, Cush now stripped of the Enlilship which he has handed over to his brother Aeolus-Phut.

In retrospect the Sumerian King-List can be studied for the wealth of ninth era regimes which set the stage for this great tenth era exile. Thirteen dynasties appear between the close of Peleg's First Kish and the rise of his son Sargon at Agade. Of these only the

first— Enmerkar's Erechite dynasty labeled "Eanna" for the name of its temple— consumed the eighth era. The other twelve consumed only the ninth era, little more than Lugalzaggesi's twenty-five years at Erech. Despite its vast chronological claims the actual theme of these dynasties was the proliferation of new city states by a population which still included non-Sumerians. The locations given in the king-list were Ur, Awan, Kish, Hamazi, Erech, Ur again, Adab (naming Lugalannemundu only), Mari, Kish again, Akshak, Kish for a third time, and Erech for the second time (naming Lugalzaggesi only). Chronological overlap is the soul of the whole affair. We have seen that Lugalannemundu's ninety years can be taken at face value but only because it sums the First Kish and Aratta periods along with an actual thirty years at Adab.

Kish was busy and probably more powerful than Adab or Erech until Lugalzaggesi overthrew Sargon's master Ur-Zababa. Lagash flourished under Ur-Nanshe and Eannatum but also fell to Lugalzaggesi. Shem kept the Sumerian world safe for Erech during his twenty-five years. Cities that yield more than one dynasty in the period— Ur, Kish and Erech— established these traditions by housing more than one distinct population. Erech combined Hellenes with Sumerians and Kish Teutons and Sumerians.

Special attention attaches to one of the dynasties at Erech consisting of only three rulers— an illegible name, Lugalure and Argandea. These names suggest a link-up between the Hellenes and the Illyrian-Albanians, who seem to have reduced Gilgamesh's name to the tribal "Gheg." Argandea offers a Sumerian foundation for Zeus's son Arcas, who gave his name to Arcadia in the Peloponnesian region of Greece. It was here that Hermes-Ham settled one of the most westward of the Olympian colonies. A reduction of "Lugalure" comparable to the Albanian reduction of "Gilgamesh" explains the name Illyroi given to the proto-Albanians.

Some scholars have suggested that the German Tuisto father of Mannus is in fact Teutates. This hypothesis identifies Asshur (Mannus) as the son of his feudal father Shem-Teutates. In this case the Albanians have memorialized in their tribal names, Tosca and Gheg, the two Erechite rivals for popular favor Shem-Tuisto-Aliyan Bal and Elam-Gilgamesh-Yamm. In this sense the Illyrian terminus of the expedition summed up the two heroes who struggle for supremacy in the Ugaritic myth. The same identification

reduces to a certainty that the Illyrian settlement served as a foundation for the migration of Teutons from Kish to Germany.

If in fact the Teutonic protoplast was living in Kish throughout the ninth era, there should be some reflection of Teutonic names in the dynasties of Kish in this period. The Second Kish dynasty offers a series of appropriate names. It begins with an illegible name and then runs as follows: Dadasig, Mamagal, Kalbum, Tuge, Mennumna, Lugalmu, Ibbi-Ea. The name Dadasig, whatever it is supposed to mean in Sumerian, combines two elements both referring to Shem—the Syrian Dada or Adad and Teutonic Sig, a variant name of Thor and with the same meaning as the Hebrew Shem, "Victory." Dadasig, in other words, is Shem's Semitic and Teutonic name of the ninth era and complement to his Sumerian name Lugalzaggesi in the same thirty years. Tuge easily becomes Tue, the Teutonic war god from which we get our word "Tuesday." Mennumna furnishes a counterpart to Asshur's German name Mannus, Manu of the Satem Aryans.

The war god Tue-Tuge corresponds to the universal war god Nimrod, the Kish-Teutonic counterpart to Hellenic Ares. Analogy between Lugalzaggesi-Shem and Lugalannemundu-Peleg and the high importance of Peleg as Frey in the Teutonic pantheon implies that Peleg should have been present in the Second Kish dynasty as he was at Adab. The illegible first name at Second Kish may refer to him. Arphaxad I was now at work as the Joktanite captain Hadoram and was not to be expected in any of the Sumerian dynasties of the period. Accordingly he fails to appear in the Teutonic pantheon despite being featured by the Gauls as Taranis. Mamagal and his son Kalbum represent Canaan and Sidon in this context. Canaan gave this Sumerian name to the Uralo-Altaic Mongols, people of the Anship claimed by him in the Marduk Epic. Sidon's name Kalbum reflects his Semitic title Karibu, which appears in an / variant in the Galibi-Carib among the Amerindians.

The Teutons came into existence as an Indo-European variation of the Uralo-Altaics. Mash son of Shem evidently spoke the language of the Anship before learning the language of the Ishkurship. We have seen that Shem as Zeus maintained both the Anship and Ishkurship by the tenth era. That dual priesthood arose from the spiritual alliance he sought with his father Noah, the original priest of the Anship. This ninth era dynasty of Second Kish is largely a Teutonic phenomenon despite the Sumerian form of its names:

Proto-Teutonic Dynasty of Second Kish

Ruler: Patriarch: Teutonic Pantheon:

illegible	Peleg	Frey (Fricco)
Dadasig	Shem	Sig (Thor)
Mamagal	Canaan	Hoenir (Gunidu)
Kalbum	Sidon	Loki
Tuge	Nimrod	Tue
Mennumna	Asshur	Mannus (Manu)
Lugalmu	Joktan	Odin (Emsu)
Ibbi-Ea	Shelah	_____

The rise of Sargon, therefore, emptied Kish into Teutonic northern Europe and the inhabitants of Hellenic Erech into southeastern Europe. From his time forward Mesopotamia was dominated by Semitic Agade rather than Kish and Semitized Ur rather than Erech. One continues to wonder about his particular motives aside from general ambition. What did he learn as cupbearer of Ur-Zababa of Fourth Kish? The identity of Ur-Zababa becomes an interpretive crux. He stands out in a dynasty of reasonable looking reigns such as Ur-Bau's twenty-five years; and yet the king-list claims for him a reign of 400 years. That figure is meaningful. It falls thirty years short of the the 430 years which Genesis 11 attributes to Eber after the birth of Peleg. The biblical text goes on to state that Reu, the Emperor Sargon, was born when Peleg was thirty. So Eber lived exactly 400 years after the birth of Sargon. The 400 years attributed to Ur-Zababa suggests that this name designates Eber at Kish.

The implication is that Eber conspired with his grandson Reu to create the Akkadian Empire on behalf of the Semitic linguistic stock by driving the Teutons, Hellenes and eventually the remaining Egyptians out of Mesopotamia. His was motive was revulsion against Shem-Lugalzaggesi's savage treatment of Lagash as recounted by Kramer from a Lagashite document that pronounces a curse on him.

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As holder of the Dumuziship, Eber adopted the humanitarian view that violence is worse than immorality.

Unlike Shem he descended from the line of Shem's old enemies Ham and Canaan— Gurm and Gunidu of Lagash. When Shem wreaked vengeance against Lagash, Eber had

had enough. He turned to his grandson to place Mesopotamia in the hands of the Semitic Enlilship rather than Shem's vindictive Ishkurship. The Indo-Europeans of the Ishkurship had to go. They went.

The Murders at Metelis

The disaster at Metelis in Lower Egypt 340 years after the Flood meant the last moment when Aryanism disputed Semitic hegemony. It was the final step in a trend that began when Sargon conspired with Ur-Zababa to drive the Aryans out of Mesopotamia. In terms of the Egyptian Ennead it preserved the distinction between the Semitic inner ring of Shu and Tefnut and the Japheth's Aryan outer ring of Geb and Nut. Narmer fought as a cultural Egyptian on behalf of Hamitic people. But he was also a member of the Akkadian Empire synonymous with the cause of Semitism. The ten decapitated corpses at his feet represented a lost Aryan potential— a world that might have been but never was: a gentile version of the Yahweh cultus in the Fertile Crescent.

Peleg came to be one of those corpses even though he belonged to the Shemite five of Genesis 10:22 and never entered the Japhethite part of the Volkertafel as his father Eber did as Tubal. His death resulted from his role as the horned rider of the Teutates panel of the Gundestrup Caldron. That panel embodies an alliance of five princes formed by the opening of the twelfth era for the purpose of overthrowing the Akkadian Empire. The alliance failed after seeking to convince the Egyptian people to migrate to the Orontes and inhabit the Syrian land which their creator Japheth had claimed for his descendants within the first thirty years after the Flood.

Details of the Teutates panel reveal that Eber betrayed his Japhethite allies and caused their defeat and death at Metelis. A marshal wearing the boar insignia appears twice, indicating roles on both sides of the conflict. Instead of judging him prematurely we must determine what sort of spiritual issue was involved in preserving the difference between the Semitic inner ring and Aryan

outer ring. That question will involve Eber's revulsion against his great-great grandfather Shem's violence as Lugalzaggesi at Lagash and Kish.

Of the eight divine principles, some were irenic in operation; others, more warlike. The most warlike was war itself coded as the Ninurtaship wielded by Nimrod. Shem's Ishkurship of Yahweh meant moral indignation of the sort that often leads to war. In contrast Eber's Dumuziship was synonymous with pastoral peace. Sidon's Enkiship added to this irenic theme policy and guile. Eber's betrayal of the Japhethites at Metelis derived from deep policy fostered over a prodigious length of time possible only because of the superhuman longevity of these princes. Noah's family acted at long range both in space and time. Sidon's wisdom and Eber's desire for peace united to form the most treacherous scheme of early postdiluvian history. The policy, however, sought to counteract a rapid descent of the Noahic cosmos into feudal savagery.

According to the Ugaritic myth Shem [Bal] was acting like an egotistical feudal lord upset that the family of his great grandson Bull El-Shelah robbed him of due honor and power. It is possible that the poem reflects Eber's own viewpoint if not his own hand. Gilgamesh [Eber], the Ugaritic Yamm, makes the same impression of a petty struggle to make a name at the expense of others. It is no wonder that Eber dealt with his mighty and threatening ancestor Shem by means of guile, the recourse of the weak.

Eber held the Dumuziship. The names Athamas, Tamas and Attis all point in the same direction. Like all eight principles, the Dumuziship translated into a distinctive form of power. It was both popular and affective as shown by the "women weeping for Tammuz" in the Book of Ezekiel. It meant the power of affective demagoguery as in Mark Antony's speech after the death of Caesar. Eber had already put this power to use in the eighth era.

None of the texts explains how Erech won the war over Aratta. One of the most important conflicts in world history ended in a cloud of mystery except for the fact that Erech won. Eber took part in the victory as one of the eight Erechite heroes together with his father Shelah-Lugalbanda. In fact **Eber appears at the head of the Eanna Dynasty as Meskiaggasher, father of Enmerkar**. There he is called a son of Utu; but that only means that he was devoted to the solar principle of Japhethite's Egyptian people just as his father Shelah-Marduk-Lugalbanda is termed "sun god of the gods" [NOTE:

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"the E. Indian tradition of "Surya"]]. "Lugalbanda and Mount Hurum" speaks of a great Erechite host but ends cryptically with Lugalbanda's near death experience on his way to the battle. These materials point to Eber's power of affective rhetoric. Playing on the supposed death of his father, he persuaded the enemy at Aratta to lay down their arms to avert more loss of life. Such rhetorical power was what was meant by shepherding sheep—the original premise behind the worship of Dumuzi the Shepherd.

The Dumuziship implied overt religiosity. Because the Sumerians descended from Dumuzi the shepherd, they acquired a familiar, unquestioning form of religious devotion. They revered the gods as an objective fact and devoted their cities to a one-god-one-city, urban temple routine. In holding the Enkiship and Dumuziship, Sidon and Eber maintained this religious consensus, which they believed in themselves and held to be both popular and wise. Shem believed otherwise. The Ishkurship of Yahweh meant nothing if not zealous iconoclasm, a violent disdain for false religion. As Lugalzaggesi, Shem struck at the idols of Lagash and was cursed for offending Lagash's patron god Ningirsu by the Lagashite king Urukagina in a text translated by Kramer. Urukagina refers to Lugalzaggesi as the "Umma-ite" because Shem began his ninth era career at Umma rather than Erech:

Because the Ummaite destroyed the bricks of Lagash, he committed a sin against the god Ningirsu; he (Ningirsu) will cut the hands lifted against him. It is not the sin of Urukagina, the king of Girsu. May Nidaba the (personal) goddess of Lugalzaggesi, the ensi of Umma, make him bear all these sins.

Although Shem himself belonged to a polytheistic consensus based on the reality of the eight principles, he and the Aryans thought like Puritans, separatistic iconoclasts. That is what the Boar-Holding image of Shem and Japheth means in Noah's Boar-Holding panel of the Gundestrup Caldron where Noah is shown in the standard *ka* posture but holding a man in each hand. Each of the men holds up a boar, the wild pig being a symbol of iconoclastic fury. The panel records the status quo of Noah's blessing both men at Canaan's expense in Genesis 9. Canaan's son Sidon never forgot; and his grandson Eber never forgot how Shem acted out his iconoclastic motive in the ninth era.

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The mystery is why Eber should bear as his name the German word for a boar and wear the boar insignia on his helmet in the Teutates panel. The power of the symbol to represent iconoclastic fury is reinforced in European culture where the "Wild Boar of the Ardennes" was a fourteenth century nobleman who murdered a bishop. For Eber to "die" as Attis, victim of a boar makes sense. As Ur-Zababa of Kish he suffered at the hands of Shem-Lugalzaggesi. Why then did he become Eber, wearer of the boar insignia?

Because the tragedy at Metelis did not occur until the twelfth era, more than sixty years passed from the time Eber conspired with Sargon to empty the remaining Aryans from Mesopotamia down to the time he conspired with Sargon's grandson Nahor (Narmer) to murder the Aryan princes in Egypt. The tenth, eleventh and part of the twelfth eras intervened. During this period Eber continued his role as Tubal, vassal of Japheth. During the tenth he reigned as Ebrium at Syrian Ebla together with his son Tiras, also a vassal of Japheth, under the Semitic name of Shura-damu. During the eleventh he served as one of the Japhethite captains in Europe.

Eber appears in the lore of the two Centum Aryan races who evacuated Kish and Erech but only vaguely. Neither Teutonic Bor nor Hellenic Athamas are much more than names. The same can be said for the Satem Aryan Tamas. The Hellenic and Indian names tell us that these people remembered him under the Dumuziship as "Tammuz," the Semitized form of the Sumerian name Dumuzi. The Teutons remember him as the warrior he became after Shem-Lugalzaggesi conquered him at Teutonic Kish— Bor father of Odin-Joktan, bearer of the name Eber, "Boar."

Remarkably Eber fails to appear at all in the Ugaritic myth along with his brothers Athtar and Mot. As with Nimrod's absence from the *Babylonian Genesis*, this absence issues a loud silence. The explanation is the same in principle. Eber either composed or dictated the myth of *Baal and Anath*. He paints himself out as Nimrod does in order to distance himself from the events he describes. He remembered full well the rancor that his brother Gilgamesh felt toward Shem after the close of the eighth era and treats Yamm and Aliyan Bal as adversaries. He treats his own father Shelah as the father figure of the myth, Bull El. He allegorizes Shem-Lugalzaggesi's overthrow by Sargon as Bal's "death" at the hands of Mot. In fact this perspective tells us that "Mot slew Bal" by returning with enough of the southern branch from Hadramaut to bolster

Sargon's Akkadian forces and tip the balance of power before the close of the ninth era. From the Japhethite viewpoint the return of any part of the Aratta dispersion to Mesopotamia was a lawless betrayal. The Akkadian Empire, so conceived, was illegitimate. Narmer-Naram Sin murdered the Japhethite princes with the help of his great-grandfather Eber to conceal the illegitimacy of his empire.

Eber's authorship explains why the political logic of *Baal and Anath* is so bizarre and ambivalent. Aliyan Bal, hero of the masses and god of storms, goes crawling to Eber's father for favors as though Shelah were the grand old man of the universe. The grand old man's sons keep beating on Bal, who replies with two war clubs and a desire for his own palace. The author assumes that Bal ought to be the hero of his story and yet cannot conceal his contempt for him. Eber pictures his grandfather Sidon-Kothar as Bal's advisor as though Shem-Bal's iconoclastic overthrow of Lagash was forgiven and forgotten. Somewhere in this myth about Shem Eber's viewpoint emerges.

After living the life of an author during the tenth era, Eber turned into a Japhethite captain and overseas explorer-adventurer in the eleventh. He played the role we have already assigned to him as Japhethite captain of the West Teutons but only after bringing his own name to early postdiluvian Spain— Iberia. Atlases of antiquity refer to Spanish Celtiberians, as though to compound into one name the people of Gaul and of Spain. The truth is that Eber brought into Western Europe the Erechite half of the Celtic race, the Britons or Welsh. Traditional efforts to identify an "Iberian" racial element among the Welsh are true but like all such truth buried beneath a weight of polygenetic denial.

Except for their prodigious massacre by the Teutonic Anglo-Saxons, the Britons would have become one of the great stocks of Europe, comparable in size to the Teutons and Hellenes. Venerable Bede, the Anglo-Saxon historian, claims that God gave them up to destruction because of their immorality. Whatever the explanation, they held down a place in the post-Aratta polyglot scene of ninth era Sumer comparable to the Teutons at Kish and Hellenes at Erech.

Peleg ranks so high in the Gallic pantheon as Cernunnus that we have reason to believe that the "British" city of Sumer was his ninth era capital Adab. In the fifth era, when all the races of mankind inhabited these locations, Adab belonged to the black matriarch and to the Austronesian stock. Evidences link the ancestors of the Welsh

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to that environment. First the name Cymru refers to Gomer, whose vassal Riphath, son of Noah and the black matriarch, imposed his name on both the Australians as Durumulun and Melanesians as Olifat. Australians of the Aranda tribe resemble some Welsh folk; and a study of blood type ratios has confirmed a parallel between Wales and native Australia. Bran-Javan's son Caradoc, "Pillar of Wales," matches the Andamese crocodile god Karaduku. The close analogy between ninth era Shem-Lugalzaggesi and Peleg-Lugalannemundu reveals that the Britons were to Peleg's Sumerian populace what the Hellenes were to Shem's. As Peleg's father, Eber took command of this population when Peleg joined Shem's Olympian fraternity as Hephaestus and departed with the Hellenes in the tenth era. As noted, Eber barely appears in Hellenic tradition as the mere name Athamas.

Exiled like other Aryans by the rise of Sargon, Britons were dwelling on the Phoenician coast throughout the tenth era. That thirty-year sojourn established the British-Phoenician connection Waddell makes so much of. The ships that brought Eber and the Britons to the Atlantic in the eleventh era can be termed Phoenician in a traditional sense. The Phoenicians established Poeni Tartessus in southern Spain in the name of Javan's vassal Tarshish, Agenor's son Phoenix, the Phoenician "eponym." This family of Poseidon gave the Britons a certain Phoenician and even Canaanite stamp. In fact their physical ancestry can be traced to that source. Eber himself was a great-grandson of Canaan. The Britons were Eber's own Indo-European protoplast, his own offspring.

The Britons, however, shared the same Celtic language type with the Gaels of Japheth's son Magog. Despite Eber's genetic difference from the sons of Japheth he shared a common vassalage with them. That political association caused his family to share, not just in Indo-European, but in Magog's form of that language. Why Celtic in particular? A linguistic xchange took place when Eber became a vassal of Japheth. Among the seven Japhethites in Genesis 10:2, only Eber and his son Tiras did not belong to Japheth's genetic family. Tiras' offspring became Etruscans with an unclassifiable language. Welsh is a very deviant form of Indo-European with affinities both to Latin and Egyptian. In the sixth era Eber's family participated in the Tower of Babel scheme, acquiring an unclassifiable language such as Etruscan. But the demands of the eighth era prompted Eber to make good on his transformation into a Japhethite. The Gaels of Magog left Sumer for Aratta; but Magog

remained at Erech to become one of the eight heroes along with Eber. As an act of loyalty to Japheth, Eber arranged to convert his sons to Magog's form of Indo-European. The Welsh language was the result.

Everyone agrees that the Gundestrup Caldron is a Celtic artifact despite its discovery in Denmark and despite its lack of script of any kind. The style resembles other Celtic artifacts and certain motifs agree with what is known of Gallic gods identified by a Roman source. The claims that *Origin of the Nations* makes for the historic value of its imagery illustrate the gulf fixed between the monogenetic and polygenetic worldviews and methods of thought and study. The notion that an artifact designed to exhibit four males and four females of high antiquity does *not* refer to Noah's family strikes me as a spiritual and intellectual outrage. It seems perfectly reasonable to the polygenetic mind.

Whoever crafted the artifact possessed the sort of comprehensive viewpoint we would expect from an early postdiluvian. The work memorializes the eight survivors of the Flood, giving each relevant motifs such as Noah's Boar-Holding Men. The work or its prototype was crafted no earlier than the 340th year because it records the conflict at Metelis. Because it belonged to the Celts, we think first of their patriarchs Gomer, Magog, Javan or Tubal-Eber. It could only have been designed by a survivor of the Metelis tragedy. Magog perished with the other Japhethites, so he could not be the author. Genesis 11 reveals that Teutates Shem and at least two riders, Arphaxad I and Eber survived. Any of these might be the author.

Several factors point to Eber as the mind operative behind the design. It gives high prominence to Eber's son Peleg as Cernunnos of the First Kish panel. Its Celtic origin requires a patriarch prominent in Celtic origins. Eber's experience with the Dumuziship gave him a concern for symbolic propaganda. Depending on how we view human sacrifice, Teutates' act of ritual murder paints Shem in a barbaric light consistent with Eber's case against Shem-Lugalzaggesi. Finally it depicts Eber himself twice in the Teutates panel in an act of treachery that he may well have been proud of.

The Teutates panel possesses two ranges of reference— both the conflict at Metelis and the Shemite alliance which led up to that conflict. Its principle figures are five in number: the dominating figure of Shem-Teutates to the left and the four riders— Arphaxad I-

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Taranis with his wheel insignia, Peleg-Cernunnos with his horns, Eber with the boar insignia and Joktan Esus with a bird insignia. The insigniae appear on the helmets of the four riders. Aside from its graphic value for the Metelis battle field, the designs depicts a pentad alliance of the eleventh and twelfth eras designed to overthrow the Akkadian Empire and its Pharaonic adjunct in Egypt. The alliance re-constituted the original Shemite pentad of Genesis 10:22 with two of the original members and three substitutions.

During the tenth era, while Eber was in Ebla, Shem settled for a time as Zeus at Crete. He then sought out and found his son Arphaxad I, who had finished his role as the Joktanite captain Hadoram-Adranus in Sicily. By prior agreement the Joktanite captains were not supposed to return from their distant posts in the Aratta dispersion. Shem, however, had seen this agreement violated when Hazarmaveth-Mot returned from Hadramaut to arm Sargon for his conquests. Shem felt justified in calling Hadoram back to join the alliance against Agade, which happened to lie in the heart of his first era claim land, Akkad-Sutium. Anything justified an attempt to overthrow the Akkadian rape of his primordial claim. Naturally he chose as Joktanite counter-rebel his son and heir Arphaxad I-Nanna-Taranis-Saturnus, priest of the lunar principle of divine, revolutionary mutability. The Olympian sect of the Hellenes had replaced the moon god with a moon goddess Artemis because Arphaxad suffered Joktanite banishment at the start of the ninth era. But now Mot's lawless invasion of Mesopotamia released the great lunar prince from his exile.

In the re-constituted pentad of the Teutates panel, Arphaxad I replaced his grandson Arphaxad II-Shelah, the gloating Bull El of the Ugaritic myth. As a returning Joktanite, Shem's yellow son became the pivot of the challenge to overthrow what Bull El had done with his son Mot in recalling him from Hadramaut. With Peleg and Joktan continuing their roles as Lud and Aram, the new pentad replaced Asshur with Shem and Gilgamesh-Elam with his brother Eber. Because the Shemite expedition of the tenth era had begun with Nimrod's colonization of Assyria, "Tyrant Athtar" became Shem's personal target in this new order of the twelfth. Eber took a logical place as challenge to his brother Yamm-Gilgamesh.

EBER AND WELSH TRADITION:

Noah's Family Speaks

All five figures of the panel possess Celtic names in the Gallic pantheon except Eber; and that deficiency is ironic in view of Eber's character as general patriarch of the British Celts. In reality the Welsh remembered Eber as Beli the Great. But one hesitates to name this figure a god because of the peculiar Welsh manner of recalling their Noahic heritage. In a sense Beli is no more a god than is Magog in the Christian tradition of the Gaelic *Lebor Gebal Eirenn*. Celts lacked not only a third millennium B. C. epic— except for the mute Gundestrup Caldron— but even a script to record one in. The Ogam script was never used for such a purpose. The stories of the Welsh *Mabinogion* look like medieval tales involving medieval princes and set purely in Wales except for their lack of Christian content. The consensus about them is that they are either fictional or semi factual accounts homegrown in Wales. Some scholars have suggested that names such as Llyr and Bran are handled obsessively enough to be regarded as gods in the same league with Teutates or Taranis.

Origin of the Nations treats Llyr, Bran, Caradoc, Lugh and Mynogan as early postdiluvians on the basis that Welsh oral tradition clung obsessively to a few such names and blended them with persons of later times without access to any sort of universal historical perspective. Some of the genealogical assertions work to the extent of yielding information about the construction of Noah's family. Renewed study of the *Mabinogion* has generated new insight into the construction of the Japhethite septad of Genesis 10:2.

Wales belonged, in fact, to the Japhethite-Aryan outer ring of the Noahic cosmos and had reason to commit the names of some Japhethite princes to memory along with important female links.

The story "Branwen Daughter of Llyr" brings together the names Llyr, Bran and Mynogan and, if taken as early postdiluvian in source, offers a genetic explanation of why Eber joined the Japhethite seven despite his ancestry from Shem and Ham. The anachronistic style of the translated text illustrates a narrative texture in which it is impossible to tell the difference between pre-Christian myth and medieval legend:

Bran the Blessed son of Llyr was crowned king of this island, having been raised to the throne of London. One afternoon he was at court of his at Harddlech overlooking the sea, accompanied by his brother Manawyddan son of Llyr, and his two brothers on his mother's side, Nissyen and Evnissyen, and such noblemen as ought

to surround a king. The two brothers on his mother's side were the sons Eurosswyth and Bran's mother Penarddun, daughter of Beli son of Mynogan. (Penguin Mabinogion, 67)

According to *Origin of the Nations*, Llyr and Mynogan were Gomer and Mizraim, half brothers, sons of the Yellow Matriarch by Japheth and Ham respectively.

If Beli son of Mynogan were a begotten son of Mynogan, he would belong to the second postdiluvian generation as does Bran-Javan as Llyr-Gomer's son. But there is reason to believe otherwise. If we take Beli the Great to be our missing Welsh version of the patriarch Eber-Tubal, everything comes clear. In undertaking the Atlantic expedition in the eleventh era, Eber swore allegiance to Min-Mizraim in order to gain passage on the ships supplied by Waddell's Menes-Manishtushu, master of the Akkadian Mediterranean fleet. He turned formally Egyptian in order to colonize the far west. His overlapping membership in the Japhethite eleven derived from a genetic relationship provided by female Penarddun, his daughter.

By this account Javan-Bran was born comparatively late to Llyr-Gomer. He was a grandson of Eber-Beli and considered a great-grandson of Mizraim ("Egypt") via Eber's oath. This relationship explains why Gomer and Javan survived the disaster at Metelis to become the Pyramid Pharaohs Khufu and Menkaura. The oath that made Eber Beli son of Mizraim made him an Egyptian rather than a doomed Aryan. In one stroke supplied by the name Penarddun, we understand Eber's behavior in the Teutates panel, the murders at Metelis and the genetic construction of the Japhethite pentad below the name Magog. Penarddun served as a genetic focal point among all three lines of Shem, Ham and Japheth. Javan belonged to the sixth generation of Ham and Shem but to the second of Japheth according to Gomer's late-life match. The high longevities of Noah's family made possible relationships of this sort; but these relationships were never casual in origin. The whole point of this match was to subordinate the Aryan race to the greater race of Egypt as though to act out the distinction between Ra and Geb -- Japheth as antediluvian creator of the Egyptians versus Japheth as postdiluvian ruler of the subordinate Indo-Europeans. By marrying a fifth-generation female scion of Ham and Shem, Gomer acted out the glorious antiquity of his father Ra Harakhti, whose reign as proto-Egyptian began 120 years before the Flood:

Noah's Family Speaks

Japheth (Lugh): _____ ***Ham:*** _____ ***Shem:*** _____

Gomer (Llyr)		Canaan		Arphaxad I
Sidon	+		Inanna (Medb)	
Shelah				
Eber (Beli the Great)		+	Penarddun	
Javan (Bran)				

By the same logic Javan was assigned sons and grandsons of Sidon to form his four vassals in Genesis 10:4. Just as Eber was related by marriage to Gomer, Javan was a great-great grandson of Sidon through Penarddun. A mere name assigned to a female in what looks like a medieval legend sheds light on Genesis 10:2 and 4, provides a Welsh name Beli for the patriarch of the race, relates the Welsh to the Irish (the Iverni of Bran-Ibranum) and establishes a vassalage of the Welsh patriarch Eber to the “eponym” father of the Two Egypts, providing an explanation of Eber’s behavior at Metelis.

In confirmation of the Beli-Eber equation, three sons are assigned to him at the start of “Lludd and Llevelys”:

Beli the Great, son of Mynogan, had three sons: Lludd and Caswallawn and Nynnyow.

Eber’s imperial son was Peleg, whose Volkertafel name was Lud in Genesis 10:22. Allowing for the pronunciation “Hlidh,” Lludd remains close enough to make the point. The name implies that Peleg maintained his Volkertafel name among the British Celts despite his title Cernunnos, the “Horned One,” among the Gauls. As for the other two sons, there is no particular reason to identify these with Eber’s other two Volkertafel sons Joktan and Tiras.

Noah's Family Speaks

Waddell believes that Sargon extended his conquests as far as Cornwall as early as the eleventh year of his reign but that tin had already been extracted from Cornwall by the Amorites. The Amorite king-list belongs to the ninth era prior to Sargon's reign; and his eleventh year was measured from the start of the tenth and therefore fell 281 years after the Flood in 2237 B. C. These dates are too early to refer to the expedition that brought Beli the Great and the British Celts to Britain; but they imply that Britain was already within the sphere of Akkadian operation. Waddell turns his full attention to Britain in the reign of Sargon's successor Menes-Manishtushu, who was independent of his father throughout much of this period. The British author makes much of an Egyptian inscription at Abydos declaring that Menes has died on an expedition to "Urani Land," in the sunset region of the earth. He interprets Urani Land as Erin-Ireland.

According to Genesis 11 Serug-Menes lived until 393 years after the Flood, too late for his death to coincide with events of the eleventh or twelfth era. He is not the sacrificial victim of the Teutates panel. Chronology given by the Sumerian King-List suggests that the actual victim may have been his younger brother Rimush, who reigned before him as Sargon's successor. Waddell's Indian source explains why the younger son Rimush reigned first. Manishtushu was in rebellion against his father. The King-List asserts that Sargon reigned for fifty-six years. This term was simply the operative part of the tenth and eleventh eras in succession. Rimush reigned for only nine years. Assuming that he began his reign at the start of the twelfth era, this reign ended 339 years after the Flood, just one year previous to the death of his grandfather Peleg and the disaster at Metelis. The early ending of Rimush's reign at such a moment suggests that Manishtushu-Serug conspired with Shem to hand him over in order to clear a path for his ascent to the throne.

Peleg was the only one of the four riders of Teutates to die at Metelis because he was the only one of the four present in the Nile Delta at that time. The panel arranges the four to describe their locations along the coasts of North Africa and Syria-Phoenicia. These were the posts essential to their plan to attack and overthrow the Akkadian Empire—the campaign that failed. Arphaxad I returned to the first camp of the western branch in Libya. He brought with him ancestors of the Italics and Celts. Peleg came to the Nile Delta to persuade the Egyptians to migrate to Japheth-Ra's original claim land of Syria. Eber returned to Phoenicia to lead Amorites against

Sumer; and Joktan, to Syria to lead his Aramaeans against Akkad. With the Aramaeans re-located in Mesopotamia, the Egyptians would make their home in Syria. Arpaxad I and Peleg would then complete the process by re-locating Hellenes in Upper Egypt and Teutons in Lower Egypt. Indo-Europeans and Semites would share the Fertile Crescent with the people of Ra as complements to the Syrian center of the world.

Because the most difficult task was to persuade the Egyptians to revolt against Narmer and migrate to Syria, Peleg brought with him as many of the Japhethite princes as he could recruit. Their function was to lend weight to the premise that Japheth had first chosen Syria as homeland of the sacred Utuship within the first thirty years after the

Flood. The arrangement of the ten corpses of the Narmer Palette implies that Narmer was privy to a further scheme of establishing dual regimes in each of the five regions of the anti-Akkadian empire. That ideal scheme, never realized, can be labeled the Teutates Empire. It required ten rather than five divisions under nine Japhethite princes and Peleg, who belonged to the Shemite rather than Japhethite section of the Volkertafel.

The dualism of the Two Egypts, for example, would be preserved by distinguishing between Syria and Syrian Mesopotamia — the lands of Ebla and Haran. Upper and Lower Egypt would be distinguished by Hellenes and Teutons. The Amorites would inhabit both Martu and Sumer. The Aramaeans would occupy both Akkad and Subaria-Assyria. The ten victims at Metelis not only symbolized but embodied the intended leadership of this empire of Teutates. Given their familiarity with Egyptians at Abydos, Khetm and Ro, vassals of Javan, would rule the Egyptians in Syria. Peleg's experience with the Hellenes as the Olympian colonist Hephaestus in the tenth era meant that he would govern Hellenes transplanted to Upper Egypt. Meshech-Skanda, Japhethite captain of the North Teutons, would govern Teutons transplanted to Lower Egypt. Tarshish-Phoenix and his kinsman Lelex-Elishah would captain the two halves of the Amurru in Martu and Sumer. Magog, primordial father of the Celts, would become their king in command of the whole of Centum Northern Europe west of the Slavs and Finno-Ugrians. Tiras, patriarch of the Etruscans, would rule over an all-Italic Southern Europe. The remaining two victims, Madai and

Ashkenaz, had fathered the Medes and Persians. In the empire of Teutates they would have governed Assyria and Akkad.

Despite the catastrophe at Metelis some of the plan *did* work throughout the course of history. The Italics eventually gave birth to the Roman Empire and ruled the whole of Southern Europe and the coasts of North Africa. Some Celts migrated to and took possession of Bohemia in what is otherwise Teutonic and Slavic territory. The Egyptians invaded Syria and fought the Battle of Carchemish at the border of Syrian Mesopotamia. Amorites conquered Mesopotamia in the time of Hammurabi. Medes and Persians did so in later times. Hellenes under Alexander conquered Egypt. So the plan made sense; but it did not work in the time of Narmer.

Like the Ur-Nanshe Plaque the Teutates panel is divided into two horizontal registers. The way the dominant figure Teutates governs his four riders resembles the grouping of Ur-Nanshe with his four sons. The enlarged figure of Teutates at the left end of the silver panel holds the same relative position as the large standing figure of Ur Nanshe with a basket of bricks on his head. As Lugalzaggessi Shem conquered the same Lagashite dynasty that had crafted the plaque. It is reasonable to assume that Shem observed the plaque and described it for Eber or whoever designed the Gundestrup Caldron. The two artifacts are a study in contrast between the industrious pacifism of the Sumerian Dumuziship and Enkiship and Shem's fierce, iconoclastic Ishkurship. In the Plaque Canaan's second son builds the temple to Ningirsu which Shem destroyed. As Zeus, Shem became a substitute for Canaan's third son. In the panel he ritually murders

Rimush in order to tear down the idol of the Akkadian Empire. Aliyan Bal, Rider of the Clouds, has determined to act by means of four riders like the Four Horsemen of the Apocalypse.

The helmet insigniae of the riders not only identify them personally but also establish the relationship of the four to as many divine principles and their respective languages. Joktan-Aram wears a bird symbolic of the Air principle of Enlil and the Semitic language practiced by his Aramaeans. Eber wears the boar sign of the iconoclastic Yahweh cultus as though he embodied the entire Japhethite Aryan cause consistent with his Volkertafel name Tubal. The extraneous Satem Aryans of Phoenicia— bound for migration to India— owed their presence in Phoenicia to the position of the second horseman behind Joktan-Aram. They replaced the British

protoplast which Eber had brought to Britain in the preceding eleventh era. The Indian now present in Phoenicia remembered Britain as the "White Island" at the northwestern end of their cosmos. They took their place in Phoenicia to challenge Semitic hegemony for the last time.

What was the origin of these Satem Aryans now available as an army in Shem's Empire of Teutates? Their vision of the "White Island" Britain implies that they had been there. Students of Aryan racial anthropology in India have determined that they represent a strain separate from other Indian Aryans— smaller and with rounder heads. Instead of accompanying Eber to Britain in the eleventh era, they owed their origin to the same Aratta super-colony who claimed the Satem Slavs and Centum Gaels. In other words they were Satem Aryans who went voluntarily "with Fergus" but differed in some point of genetic origin from the Slavs. By returning with them from Europe, Eber violated the agreement to make the "blood of Kingu" remain in distant parts of the earth. But the Akkadian Empire had been built by such a violation and could only be overthrown by counter-violation. Arphaxad I-Taranis returned to the camp in Libya with a contingent of Italics and Celts.

In wearing horns the rider Peleg-Cernunnos echoed the stag antlers of the First Kish order. These horns symbolized the fire motif of his Hellenic names Hephaestus. Although we associate fire worship with the Satem Aryans of Iran, the real source of the fire principle lay in the Anship of the Uralo-Altaics. Ashkenaz, father of the Uralo-Altaics, bears a Persian name. The element of fire corresponds to the choleric humor and pertains to the volitional sovereignty of God as Most High, El Elyon, An. Peleg functioned in Egypt as he had in the Olympian system as Hephaestus, son of Zeus-Shem, the dual Sky-Storm god. The Empire of Teutates would have made him host of the Hellenic stock in Upper Egypt.

Arphaxad I-Taranis, the fourth rider, had left his Chinese protoplast in the eastern branch and built the Italics of the western branch from Caucasoid resources available to him. The Latins named him Saturnus and assign to him the genealogy of Picus, Faunus and Latinus. The traditional genealogy has never been taken very seriously because Picus means a "woodpecker" in Latin. What the genealogy really does is to summarize Arphaxad's three male generations of Genesis 11— Shelah, Eber and Joktan. All the emphasis falls on Joktan— Latinus, whose name reappears in the

Etruscan pantheon as Tin. This name is cognate with Joktan's Teutonic name Odin or Othin.

Because the Italics were a far less formidable people than the Hellenes before the rise of Rome, an implication is that Arphaxad brought their ancestors with him back to the Libyan camp and made them available to fight Narmer in Egypt, depleting the stock. The name Joktan is based on an inflected Semitic verb meaning "He Shall Be Made Small." That name may have been assigned to him after the fall of Aratta because of the role of his vassals in reducing the size of coherent world population through deep dispersion. The Italics themselves belonged to the Aratta dispersion and like all such people were stretched thin over the surface of the earth.

Peleg and the Japhethite princes possessed an army in the Nile Delta by the 340th year after the Flood. The revelation of the Teutates panel is that this force was inadequate without the Satem Aryans under Eber in Phoenicia. Eber betrayed them. The helmeted figure with a boar insignia appears twice in the panel— once as a rider and again as a marshal of infantry shown in the lower registry as moving toward Teutates rather than with him like the riders. The reversed direction and another consideration shows that they should be read as adversaries. A doglike creature leaps up at Teutates' feet to oppose them. A set of three horn-blowers in the rear of the column create a visual effect like the four standard bearers of Narmer in the Narmer Palette.

If the Teutates Panel and Narmer Palette are set side-by-side, they form a complementary pattern. The outsized figure of Narmer matches the figure of Teutates. The remarkable thing about these two is they represent the opposite ends of the Shemite line in Genesis 11— Shem the head of the line and Nahor, grandfather of Abraham. Aside from the ten corpses, the Palette shows dead birds dangling from each of the four standards. Because Joktan wears a bird insignia in the panel to signify his membership in the Semitic stock of the Enlilship, these dead birds carry two implications. The four riders of the Teutates scheme are now politically defunct, and they are reinterpreted as consistently Semitic in order to distance them from the divine Utuship of the Egyptian tongue. After attempting to overthrow the great Semitic empire in the east by making war in Egypt, they have collapsed into a Semitic rabble.

These events occurred no more than a year after the death of Rimush and beginning of Serug's reign as Manishtushu. The scene of

the conflict now shifted to Arabia. An inscription by Manishtushu asserts that he crossed to Persian Gulf to make war on thirty-two kings in Arabia. If these thirty-two were members of the Volkertafel, they constituted more than half the remaining patriarchs after the murders of ten of their number at Metelis. The living remnant of the Japhethite fourteen were only four in number— Gomer, Madai, Javan and Tubal. Of these Tubal-Eber betrayed the cause of all the Noahic princes and belonged among the pro-Akkadian set of his own Ugaritic myth: Arphaxad II and his three sons Asshur, Elam and Hazarmaveth. After the deaths at Metelis just thirty-two male members of Volkertafel remained alive to form this Arabian alliance. In addition to three loyal Japhethites (excluding Tubal-Eber), the thirty-two included four sons of Ham, eight vassals of Cush, four male vassals of Mizraim, six male Canaanites after Gilgamesh-Elam murdered "the Hivite," Joktan-Aram and his four vassals and the Joktanites Hadoram and his son Obal. Other male Joktanites including Sheleph and Diklah abided by the post-Aratta agreement to remain in exile the rest of their lives.

The thirty-two kings included Noah as Cush's vassal Dedan-Didanu. The chronology of Noah's death just ten years after Peleg's and eleven into the reign of Manishtushu strongly suggests that this primary patriarch of the entire human race died in battle against the Akkadian emperor, Abraham's grandfather. Abraham himself was born a few years later. This battle in northern Arabia is the place to locate Noah's Indian image as the potbellied Indra head of the dashing Maruts on their steeds. According to this image Noah had become a storm god, adopting his son Shem's iconoclastic Ishkurship once for all. The Ishkurship turns equestrian in Aliyan Bal's epithet Rider of the Clouds and in the Teutates panel where Shem's forces consist of four horsemen. Naturally Indra's followers would be horsemen. Students of antiquity may have discounted the Gundestrup imagery as having relevance to the third millennium B. C. because the horse was not yet in use in the Fertile Crescent then; but that generalization only means that Aryans were banished to their outer ring and took the horse with them as though it belonged to the same class of Aryan symbols as the stag and boar.

Cush and Mizraim

The Noahic princes gathered in Arabia as the nearest land beyond Akkadian control. They realized that Hazarmaveth had

abandoned Hadramaut with the force needed to create the hostile empire and that it would offer little resistance to their forces. They also remembered that Noah's family had come out of Arabia to found the first eleven colonies in Sumer two centuries before. Perhaps they hoped to regenerate Mesopotamia in the twelfth era as they had created it when Noahic "Atum" was still a reality.

Arabia had already become a center of attention at the time of the post-Aratta dispersion arrangement. In working out the system of the Egyptian Ennead, the princes had given special attention to a balanced opposition of the elevens enrolled under the names Cush and Mizraim. The essence of the scheme was to place the people of Ra at the center of the world and to surround them with a Semitic-speaking ring. To insure the integrity of the scheme, they worked out a series of formal oppositions between pairs of protoplasts headed by contrasting patriarchs belonging to either set of eleven. When the four antediluvian males swore allegiance to Cush-Enlil, it was for the purpose of sealing a group commitment to the Semitic ring. The four sons of Ham, including Cush, allied themselves to the vassals of Mizraim in order to define the Hamitic-Egyptian core. Throughout the expanding geographic cosmos opposed nations could be found, one deriving from the Cushite eleven and the other from the eleven formed by the Mizraim septad and the four sons of Ham.

The series of oppositions began with the four antediluvian males and the four sons of Ham. Because Shem soon became the Olympian Zeus, the Hellenic theme of Titan-Olympian opposition starts here. It is partly ironic that the Titans are conceived as the elder race. Shem Zeus was older than any of the sons of Ham. But he was politically rejuvenated, first by becoming Raamah, a vassal of Cush and then Zeus, the adoptive third son of Canaan-Cronos. Other Olympians such as Ares-Nimrod and Peleg-Hephaestus were in fact younger than the sons of Ham, the Titans.

The generic title "Titan" resembles Noah's Amorite name Didanu, biblical Dedan in the Cushite section. That resemblance tells another story. As a generic label "Titan" parallels the racial name Amurru, "Flood People." In the Volkertafel "the Amorite" is neither fish nor fowl, belonging to Canaan rather than Cush or Mizraim. But the Amorite king-list is another matter. Including at least three of the antediluvian survivors, it associates the label "Flood People" with their experience of the universal deluge. The Hellenic label "Titan" denotes the complementary opposite— a class of first generation

postdiluvians belonging to the opposed fraternity of Mizraim but doomed by the Tower of Babel judgment just as Noah's diluvian world had been doomed by the Flood. We have seen repeatedly that the Sumerian author of the King-List confuses the Flood with the Tower of Babel. The balance of Cush and Mizraim was intended to memorialize the two judgments— "Amurru" the Flood and "Titan" the Tower of Babel.

Why, then, should the antediluvian Noah bear a name Didanu so much like "Titan"? It would have made better sense to name him "Amurru" as the chief antediluvian of them all. This discrepancy brings us back to the central intrigue of postdiluvian times, Sidon's treatment of Noah through some sanction under his theocratic control. Analysis has shown that Noah became Kalibum, the "Dog," of First Kish in his role as ruler of Uralo-Altaic Babel itself. On this basis the Hamite faction succeeded in identifying Noah with Babel and creating the false equation between the Flood and Tower of Babel event evident in the Sumerian King-List. They either derived the generic term "Titan" from Noah's Amorite name Didanu or named him Didanu in order to identify him with an existing concept of fallen Titans.

In one sense, therefore, the names "Titan" and "Amurru" were interchangeable as designating the one synthetic concept of the Flood-Tower of Babel. In an ethnic sense, however, these names label the opposite poles of the otherwise fused Hamite-Semite griffin images of the Medb and Taranis panels. Semitic "Amurru" remained entirely distinct from the "Titan" race of Egypt, whose stock had built the Tower of Babel. Like Noah Ham's son Cush stood at the crux of this polarity. Because of potential confusion arising from Cush's place in one line as son of Ham and in the other as feudal lord of the opposed Cushites, it might be useful to adopt the terms "Amurru" and "Titan" to designate the opposed elements of Cush and Mizraim. The four sons of Ham in Genesis 10:6 belonged to and were synonymous with the "Titan" fraternity just as the four antediluvians were all members of the "Amurru" fraternity registered in the Cushite group of 10:7.

Particular and local oppositions between "Titans" and "Amurru" began logically with the old antagonism of the "Amurru" Noah and the patriarch he cursed, the "Titan" Canaan-Cronos. These two disputed the Anship of El Elyon. Noah originated its people the Uralo-Altaics through his yellow son Ashkenaz. Canaan inherited the

stock, imposing on it his Sumerian names Mamagal and Gunidu as "Mongol" and "Hun." The Cush-Mizraim polarity meant that representatives of Canaan and Noah would become vigilant adversaries or at least distinct and wary neighbors. Noah's Amorite Martu became a counterpoise to the Canaanites of Palestine, whose greater proximity to Egypt indicated their "Titan" polarity in the opposed line of Mizraim. In many cases these oppositions consisted of nothing more than geographic pairs such as this.

As "Amurru" Hanu and Cushite Havilah, Ham found himself in formal opposition to his son Cush, not as his feudal son in 10:7 but as his "Titan" father in 10:6. If this relationship seems too abstract, it turns concrete at the southern end of the Red Sea. There Ham and Cush resumed the antediluvian duality of the lands Cush and Havilah, Ethiopia to the west and Arabia to the east. Far from becoming perpetual adversaries, the two lands eventually became the Kingdom of Axum. But geography reinforced the premise of the Cush-Mizraim arrangement. Sharing Africa with the Egyptians, the Ethiopians derived from the "Titan" Cush-Hyperion and, despite being Semitic speakers, were allowed to live in closer proximity to the land of Ra than were the Arabians.

Like Noah and Canaan, Japheth and Mizraim stood opposed over possession of the Egyptian linguistic stock. Japheth originated the stock. Mizraim took it from him. That is why the militant "Empire of Teutates" sought to colonize Egypt with Centum Aryans after removing Egyptians to Japheth's claim land of Syria. As Shem-Teutates saw it, the Egyptians were not living in the right place. Aryans shared by him and his brother Japheth might just as well be living on the Nile in defiance of Ham's son Mizraim. As "Titan" Oceanus, Mizraim had encircled the Lower Sea once for all to establish *his* Egyptians on the Nile and make that land the core of Ra. The Egyptian pantheon, however, refuses to mistake Min for Ra. The Egyptians knew that Noah's family had sojourned on the Nile for the sixty years of the second and third eras. They were not about to forget the glamour of owing their origin to the "Sun King,"

Ra Harakhti, Japheth, and to a legitimacy that predated the Flood by 120 years. As Geb Japheth was a lesser god, Cush's vassal Sheba and the "Amurru" king Zuabu. He had once been Ra, father of the glorious Utuship, and would be remembered as such to the greater glory of the race. According to depictions of Min, Mizraim was nothing but a stud farm progenitor of so many Egyptian bodies.

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In the meantime Japheth's Syria was to be inhabited by Semites in keeping with his vassalage to Cush. Syria and Egypt were the opposed geographic terms of the "Amurru" Japheth and the "Titan" Mizraim.

Shem and Phut disputed possession of the Hellenic world. The "Titan" Phut-Iapetus was the actual progenitor of the protoplast. As adopted third son of Canaan, Shem inherited the stock at the outset of the tenth era but had already become a vassal of Cush and formal representative of the Semitic tongue. The opposed positions of these two lay in Aeolis (in Asia Minor north of Ionia) and Crete, chief island of the Aegean to the southwest. Phut gained a second identity as the wind god Aeolus, father of the Aeolians. This character as wind god meant that he was supposed to stand for the Enlilship as though he rather than Shem-Zeus belonged to the Semitic "Amurru." But nothing can shake his primary identity as the Titan Iapetus no matter what value he was assigned as Aeolus. The opposition of Aeolis and Crete was reversed in polarity when Crete became the seat of the Minoan Caphtorim in the Mizraim section of Genesis 10. With Crete in the hands of the Egyptian Mizraim, the Aeolians lived up to their opposed identity as the people of a wind god Aeolus-Enlil.

This principle of geographic opposition explains even the distinction between Sumer and Akkad by the time they appear in Lugalannemundu's ninth era inscription under the names Eanna and Sutium. The Sumerians were known to descend from Dumuzi the Shepherd, Noah's white son Togarmah, whose place in the triad of 10:3 meant that the name belonged to the "Amurru" alliance of Cush. That is why the Amorites intended to occupy Sumer if Shem's "Teutates Empire" had become a reality. Lugalannemundu's Sutium took its name from the Zudim (emendation for "Ludim") at the head of the Mizraim section in Genesis 10: 13-14. Akkad was assigned to the "Titan" line of Mizraim because the solar cult center Sippar lay there and Egyptians inhabited that site before the tenth or eleventh era.

The second name of the Mizraim list, Anamim, refers to the core of the Austroasiatic race, the Annamese (Vietnamese). This race was placed in opposition to the Dravidians of Riphath, another member of the 10:3 set. In that sense Vietnam is to Sutium what Dravidian India is to Sumer. Whatever colonization process brought the Annamese to Austroasia followed a deliberate commitment to complement the Dravidians. The Indus and Irrawaddy Deltas were

singled out as Dravidian and Austroasiatic dispersion points. Indian tradition assigns the intermediate Ganges Delta to the goddess Ganga, their version of the Second Red Matriarch, who appears under the name Zemar in the Canaanite list. So the Dravidian Indus is to the Cushite eleven what the Ganges is to the Canaanite eleven and what the Irrawaddy and Austroasia are to the Mizraim eleven. The whole Hamite section of the Volkertafel is spread out over the three river deltas that intervene between Baluchistan and Thailand.

The third name of the Mizraim list, Lehabim, refers to Libya, the base location of the western branch from Aratta. In its proximity to Egypt Libya took a patriarch of the "Titan" line of Mizraim. The "Amurru" line of Cush assigned to the western branch the people of Noah's red son Sabtecah, the Amerindians at the opposite end of the western branch. So the entire length of the western branch from Libya to America became the terms of opposition. This vast distance contrasts sharply with the proximity of Sumer to Akkad and shows that the basic premise of geographic opposition was interpreted in widely different ways throughout the world. The Amerindians remembered the Mizraim patriarch Lehab as Glooskap, the full root from which the biblical name was carved.

In the fourth name of the Mizraim list, Naphtuhim, a female appears— the Egyptian goddess Nephthys, consort of the god Seth in the lowest part of the Ennead. At this level the Ennead reaches its terminal portion corresponding to the four ordinal axes of the Aratta dispersion. Reading the Ennead demands that the four branches be aligned in some way to Seth, Nephthys, Osiris and Isis. The male Seth, like Osiris-Seba, is an opposed Cushite— Sabtah, a name which the *International Bible Encyclopedia* associates with the north Arabian city Saphtha. This reference work proposes three possibilities for the Naphtuhim. It begins with the right answer— a district in northeastern Egypt named Nephthys— unaware that the name also refers to a goddess of the First Ennead.

The implications of such a district are clear. It marked a step toward the Libyan camp of the western branch from Aratta. It complemented and opposed Saphtha on the southern coast of the Persian Gulf, which marked a step of the southern branch from Elam to Hadramaut. In keeping with their place in the First Ennead, Seth and Nephthys— Sabtah and Naphtuh— ordered the southern and western branches of the Aratta dispersion according to the duality of the "Titan" line of Egypt in the west and the "Amurru" line of the

Cushitic race of the southern branch in the east. One of the two closing couples of the Ennead has proved consistent with its pre-concerted role of orienting two branches of the Aratta dispersion.

The other terminal couple of the Ennead— Osiris and Isis— orient the northern and eastern branches. The base camp of the northern branch was at Colchis on the southeastern coast of the Black Sea. Comparative genealogy has long suggested that Colchian Apsyrtus of the *Argonautica* is Japheth's black son Cushite Seba, Thracian Sebazios, Indian Shiva and Asir (Osiris) of the Ennead. Dating from the third century B. C. the *Argonautica* promises some Noahic content if only because one of the Argonauts is the demigod Heracles. Whatever else the ship of Argo means, it links the Hellenes to Colchis. It features Athamas and Phrixus, the Hellenic versions of Eber and Peleg. In fact a story about Phrixus furnishes the basis of the plot and hinges on a theme of human sacrifice as in the Teutates panel. After being saved from an attempted human sacrifice, Phrixus gives a ram's Golden Fleece to Apsyrtus' father Aeetes in Colchis. Aeetes gives him his daughter Chalciope in return. Phrixus and Chalciope give birth to four sons, the first of whom Argos figures as Peleg's imperial son Sargon.

This genealogy of Aeetes provides in Peleg's wife Chalciope another female link like Penarddun of the *Mabinogion*. The *Argonautica* identifies Aeetes as a son of Helius-Hyperion, the sun Titan. Here again lies an explanation of why the Slavs of the northern branch remembered Cush as their Chernobog. Working backward from Apsyrtus-Seba to his father, Aeetes is the Colchian version of Japheth-Aeetes as vassal "son" to Cush-Hyperion. Chalciope, mother of Argos-Sargon, emerges as a daughter of Japheth's. Peleg's marriage to this daughter reinforces the Penaddun succession of Javan by showing the imperial line of Shem (Peleg-Phrixus) in alliance with the family of Japheth. The Akkadian emperors treated Egyptians as their own because they realized that Sargon's mother was a daughter of Japheth, the great god Ra.

The Colchian tradition of the Hellenes places Osiris of the Ennead at the base camp of the northern branch under the name Apsyrtus. So Osiris is to the northern branch what Seth is to the southern. Together the two pre-concerted the north-south axis of the ordinal system in the name of the "Amurru" line. Their wives Nephthys and Isis oriented the east-west axis of the ordinal system in the name of the "Titan" line of Mizraim. The two males were explicit

Volkertafel members of the family of Cush, Seba and Sabtah, just as their wives appear in the Volkertafel under the Mizraim names Naphtuh and Pathrus.

The Ennead system requires that Isis contributed something to the formation of the eastern branch with its camp at Sian in western China. The explanation here comes from Chart XXIII of Ptolemy's atlas, showing *Scythia extra Imaum* including western China as **Serica**. Immediately to the west of Serica, Ptolemy shows "Issedones magnum genus." He gives this race of Issedones two cities, Issedon Scythica and Issedon Serica to show how it mediates between Scythia and China. Given the context of the Ennead, the resemblance between Isis and Issedon is sufficient to establish the connection. The Seres themselves absorbed the name of Isis' husband Asir-Osiris.

The famous Scythians filled the geographic interval between the base camps of the northern and eastern branches. Waddell quotes Indian sources which refer to the Scythians as Shakas. Jacob Bryant identifies the name with Cush in the Hellenic form of Xuthus. Historically this ubiquitous northern race invaded not only India but even Africa as far south as Ethiopia as though to follow the north-south axis of Osiris and Seth.

Whatever their ancestry, the Scythians correlated with the "Cushite" or "Amurru" polarity of the north-south axis of the Aratta dispersion. Herodotus gives conflicting account of Scythian origins, citing both a Scythian account and an alternative view given by Greeks around Pontus. An interpretation of the Scythians must be given here in order to elaborate further on how the Indo-European outer ring interacted with the deeper dispersion design of the two final couples of the Ennead. Awareness of Scythia introduces a "cardinal" design element into the ordinal scheme. The outer ring of Geb and Nut resulted in two axes running across the center toward corners of the cosmos.

Greeks of Pontus told Herodotus that the Scythians descended from Heracles' third son Scythes, the first two being Agathyrus and Gelonus. Although "Scythes" may look like a feeble eponym, the name Agathyrus checks out as Shem's son Gether and rivets attention on the tetrad of Genesis 10:23 as key to the cardinal system. We have seen that Shem's white son Mash - Thor's son Madhe— fathered the Teutonic protoplast. The Teutons held down the northwestern position of the cosmos as intermediate between the western and northern branches from Aratta. The Scythians did

likewise for the northern and eastern branches. "Scythes" represents Shem's red son Uz, and Scythians were the Indo-European counterparts to the Akkadian race of Uz.

The cardinal dimension of the cosmos can be analyzed further by testing whether Indo-European stocks held down places in the southwestern and southeastern corners of the cosmos and bore the names of Shem's other two sons, yellow Gether and black Hul. The Agathyrans remained in the north and do not fit the scheme except as local complements to the Scythians. Because the Italics were positioned at an intermediate place between the western and southern branches, the test begins by determining whether the stock Hadoram-Arphaxad planted in Sicily or Italy were a protoplast of Gether. Hadoram and Gether were, in fact, full brothers, both sons of Shem by the Yellow Matriarch. One reason why Hadoram abandoned the Chinese to the leadership of his mother and turned to the western branch instead of the east was just the need to furnish an Aryan nation to the cardinal position in the southwest. Because the Italics are Caucasoids rather than Asians, one explanation of their distinction from the Agathyrans is that they were selected for racial character to accompany the western branch.

Shem's black son Hul has never been adequately accounted for by vague references to the Olmecs or Andamese. The logic of the cardinal system requires that he be associated with an Aryan people intermediate between the southern and eastern branches, and that can only be the Aryans of India. Although the Aryans have made much of their fair skin in contrast to the Dravidians, there is no reason to doubt that a darker skinned Aryan race existed before Aryan-Dravidian mixture in India. By this account India reflects the presence of Shem's black son Hul— Teutonic Hullr and Hellenic Hyllos— as much as it does Noah's black son Riphath. If we think of the cardinal tetrad as a pair of crossed axes, the northwest-southeast axis consists of Mash's Teutons and Hul's Indians. The northeast-southwest axis consists of Uz's Scythians and Gether's Italics. These axes were pre-concerted in the Ennead according to its second husband-wife pair Geb and Nut. Geb refers to Japheth's political identity as vassal of Cush. Nut stands for Inanna, whose derivation from Arphaxad I-Hadoram identifies her with the Italics, the people of Uzal-Inanna. So the southwest-northeast combination of Italics and Scythians is the axis of Nut polarized by her brother Obal's Utuship as the cardinal axis of the "Titan" line of Mizraim; and the combined axis of Teuton and Indian is the axis of Geb— Japheth as

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the Amurru king Zuabu and Cush's vassal Sheba. In all likelihood the German Suevi (Swabians) took their name from Japheth-Zuabu.

The ordinal branches can also be re-named for their places in the Ennead. The southern branch can be re-named the branch of Seth or Sabtah; the northern, the branch of Osiris or Seba; the western, the branch of Nephthys or Naphtuh; and the eastern, the branch of Isis or Pathrus. If an intelligible euhemeristic value could be assigned to Tefnut, even the Semitic inner ring could be reduced to a dual analysis with Shu-Enlil-Cush located in the Ethiopian south and Tefnut assigned to the northern part of the Semitic world. The Ugaritic myth has offered the image of a dominant matriarch of the northern Semitic world in Lady Asherah, wife of Bull El. At this point the Ennead system can be outlined in concentric circles: (Editor: Not sure the construction of this chart as the master copy was corrupted]

Osiris

Teutonic Geb

Scythian Nut

Ugaritic Tefnut

Nephthys

Egyptian Ra

Iris

Ethiopian Shu

Italic Nut

Indian Geb

Seth

Setting aside the Ennead, the principle of Titan-Amurru opposition has not yet been applied to the sixth and seventh Mizraim names Casluhim and Caphtorim. These opposed the remaining "Amurru" names Ahskenaz and Nimrod. The sixth name Casluhim is complicated by two factors. The biblical text adds "out of whom came Philistim" to identify the Philistines with the family of Mizraim. This association orients the Casluhim to the Mediterranean along with all the other Mizraim names below Anamim. The other complication is a workable emendation to "Masluhim." On this basis *Origin of the Nations* identifies the name with the Massylians of Algeria and with

an Amerindian cult name Maslum as complement to Glooskap-Lehab in Libya.

The geographic location on the North African coast together with the Amerindian cult name places the Masluhim in the same western branch with the Lehabim. Maslum, like Glooskap, is a "Titan" name attached by the biblical text to the Mizraim. The opposed "Amurru" element is Noah's son Ashkenaz with his transparently Persian name. The geographic term of opposition in this case is the same as with Naphtuh-Nephthys and Sabtah-Seth. Ashkenaz' Persia on the northern coast of the Persian Gulf is to Maslum's North Africa what Saphtha on the south coast of the Gulf is to the Egyptian district of Nephthys. The polarity continues to operate on the basis of the Upper and Lower Seas.

The seventh name of the Mizraim list, Caphtorim, is universally recognized as the Hebrew term for Crete and its people the Minoans. *Origin of the Nations* identifies the name with a female, the unnamed Minoan serpent goddess and the Celtic goddess Don-Danu, daughter of Mynogan-Mizraim. In this case an opposition between "Titan" Don-Caphtor and the "Amurru" Ion-Nimrod supersedes the same geographic opposition between Shem-Zeus on Crete and Phut-Aeolus in Aeolis. Minoan Crete is to Ionia what Zeus' Cretan inscription is to Aeolia. This curious exchange demonstrates again that the Titan-Amurru polarity was a principle applied flexibly throughout the world rather than being fully pre-concerted at the fall of Aratta.

Thus far an analysis of the geographic opposition in the Cush-Mizraim polarity has been confined to space relations and has deferred colonization process and chronology. Before going on to the question of colonization, the geographic perspective can be summarized as follows:

The Cush-Mizraim Polarity

"Titan" Prince: Geographic Term of Opposition: "Amurru" Prince:

Cush (10:6)	Ethiopia-Yemen	Havilah-Ham (10:7)
Mizraim (10:6)	Egypt-Syria	Sheba-Japheth (10:7)
Phut (10:6)	Aeolia-Crete	Raamah-Shem (10:7)
Canaan (10:6)	Canaan-Martu	Dedan-Noah (10:7)
Zudim (10:13)	Sutium-Eanna	Togarmah (10:3)

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Anamim (10:13)	Austroasia-India	Riphath (10:3)
Lehabim (10:13)	Libya-America	Sabtechah (10:7)
Naphtuhim (10:13)	Nephthys-Saphtha	Sabtah (10:7)
Pathrusim (10:14)	Issedonia-Colchis	Seba (10:7)
Masluhim (10:14)	Algeria-Persia	Ashkenaz (10:3)
Caphtorim (10:14)	Crete-Ionia	Nimrod (10:8)

The colonization history of the closing eras was complicated by the tyranny of Bull El and the Akkadians. In the tenth era the Hellenic Aegean became a kind of second Sumer as a refuge for a large fraction of the Volkertafel community. The era began orderly enough with the colonization process of Genesis 10:22. But something happened that signaled the full extent of Bull El's tyranny to the majority of Noahic princes near enough to Mesopotamia to become aware of it.

PELEG AS PHRIXIUS

In an egregious redundancy, two different nations represent Peleg in Anatolia-Asia Minor in classic antiquity— the Lydians and Phrygians. The Lydians took his Volkertafel name and are the final step in the process of 10:22. The Phrygians were another matter. The bizarre reproduction of Bull El's written name Tr Il as Tros and Ilos in the Dardanian line of Phrygian Troy reveals the truth about the Phrygians. They were supposed to inhabit Ugarit but were driven out in a purge of Indo-Europeans from Syria.

They bore Peleg's "Argonautic" name Phrixus, the intended victim of a human sacrifice plot. According to the *Argonautica* Phrixus and Melicertes (Peleg and Joktan) were half brothers by different mothers, Nephele and Ino. Melicertes' mother Ino sought to murder Phrixus through a pretext of human sacrifice. He and his sister escaped on the back of a flying ram with the Golden Fleece. Helle fell off and drowned in the Hellespont [which was named after her] but he survived and landed in Colchis (*). EXPLANATION = The story fictionalizes the flight of the Phrygians from Syria to Phrygia in reaction to an actual plot to murder Peleg. **We have seen that Bull El's son Yamm-Gilgamesh murdered the "Hivite" in order to secure Syria for himself.** The Ugaritic myth pits Shem against all three of Bull El's sons. Whatever the exact identities of Nephele and Ino, a world dominated by people like Bull El's wife Lady Asherah

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would not scruple to murder Sargon's father [Cush, f. of Nimrod] to facilitate the tyrant's trick of suppressed origins to treat himself as absolute. [NOTE: (*) Also "Ellie," sometimes called Athamantis was the sister of Phrixius who figured prominently in the story of Jason and the Argonauts. Her complete story can be read in Hellenic mythology and on Wikipedia under "Helle."]

Although two Noahic princes had already been murdered by the tenth era, neither of these had been members of the imperial line of Shem. Peleg had ruled the entire Noahic community throughout the seventh era and claimed to have done so to the end of the ninth. When word of his escape from a murder plot reached the other princes, they realized that no one was safe. Some sixty years before Peleg's actual murder at Metelis, rumors of his threatened murder caused a panic flight to the Aegean where the Volkertafel community could re-group and attempt to overthrow Bull El and the Akkadians.

The flight to the Aegean has already been interpreted a colonization program confined to the Olympians and the Hellenic protoplast. These Olympians were leaders of an emergency expedition that accounts for the myth of Pan's panic flight. As an Olympian, Hermes planted a colony in Arcadia under his son Pan-Cush. The two were opposed members of the Titan-Amurru duality, Ham as Havilah of the Cushite set and Cush in the Titan subset of Genesis 10:6. Shem, a vassal of Cush, camped with Canaan-Cronos, a member of the 10:6 tetrad, on Crete. The Cushite Nimrod camped in Ionia near Phut-Aeolus, another member of 10:6, in Aeolis.

Such pairs ran throughout the Hellenic "second Sumer." For example Apollo and Artemis were supposedly born on Delos. These "births" refer to political regeneration as was the case of Inanna-Aphrodite's "birth" on Cyprus or Hermes' "birth" at which he instantly performed a series of heroic acts. The artificial brother-sister pair on Delos refers to a simulated version of the Cush-Mizraim duality. Although Apollo-Obal belonged to neither eleven, his character as a sun god meant that he belonged to the Egyptian or Titan line. Artemis was not only a moon goddess but a goddess of the hunt, identifying her with the Ninurtaship and therefore with Nimrod of the Amurru line.

Noah appeared in this Hellenic system as Inachos, king of Argos. As a "son" of Oceanos-Mizraim he paired off with Mizraim himself, forming another Cushite pairing with a member of 10:6. Japheth appears in the Hellenic system as Lacedaemon, brother of

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Ham-Hermes and Shem-Dardanus. As eponym of the Lacedaemonian or Spartan race he paired with his wife Sparta. The city Sparta, Argos and Arcadia were all located in the Peloponnesian peninsula. Ham, Japheth and Noah all settled in the same part of the Hellenic "second Sumer" where these locations were no more widely separated than the cities of Sumer. Argos is only about twenty miles east of Arcadian Mantinea, which is about fifty miles north of Sparta. The fourth antediluvian Shem was in Crete no more than 120 miles southeast of Sparta. The intervening island of Cythera is another location associated with Aphrodite-Inanna, Shem's granddaughter. For comparison to these distances Eridu was about seventy-five miles south of Lagash; and Shem-Lugalzaggesi's Umma no more than twenty-five miles west of Lagash. The whole span of Sumer from Eridu to Kish was about 150 miles, comparable to the distance from Crete to Argolis.

Although the populace who settled this "second Sumer" was chiefly Hellenic speakers, the polyglot character of their leaders explains the peculiar Greek tradition of the pre-Hellenic "Pelasgians." Conventional scholars have sometimes dismissed this Pelasgian race as fictional although others have associated them with the Vlachs of Wallachia in Rumania. The central clue is that the Pelasgian "eponym" Pelasgus was identified as a son of the first man Inachus, a version of Noah. As "second Sumer" Hellas became the anachronistic heir to the Sumerian tradition as though Sumer were primordial Greece on site.

The Hellenes remembered that the Sumerian host race in Mesopotamia were descended from Noah's white postdiluvian son Dumuzi the Shepherd, biblical Togarmah. They simply named this patriarch Pelasgus and the Sumerian race "Pelasgians," not because Sumerians ever inhabited Greece but because the Greeks refused to distinguish between their Mesopotamian homeland and the Aegean world they inherited. Mythologists taught them to remember their migration to Hellas as nothing more than the flights of Europa and Phrixus and to treat their memories of a host race as the Pelasgian aborigines in Hellas. If we wish, we can term this mythological trickery the "Pelasgian oblivion." The Noahic origin of mankind has degenerated into pitiful Inachus' begetting pitiful Pelasgus.

As for the Vlachs, they belonged to the same southeastern European sphere as the Thracians of Bulgaria and Dacians of Rumania. If the name Dacia derives from Noah's name Odakon given

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by Babylonian Berosus, the Vlachs represent the complementary "Pelagus son of Inachus." Whatever their languages, the Dacians and Vlachs seem to have been carved out of the Sumerian protoplast. That is why Seba appears in Thrace as Sebazios, a form of his specifically Sumerian name Ensipazianna. The same patriarch appears in Sumerian mythological tradition as Adapa. That form of the name may account for the personal name "Davus" often adopted by ancient Dacians. "Adapa" arose in turn from Seba's Semitic-Amorite name Adamu. In conceptualizing Japheth's son Seba, we should draw an arc from Adamu's Martu northward to Apsyrtus' Colchis at the east end of the Black Sea and then westward across that sea to Dacia, Wallachia and Thrace. As a Roman province Dacia bordered Pannonia, destined to become Hungary with inhabitants speaking a variety of the Sumerian tongue.

When we consider that the personal Argos was a son of Phrixus and equivalent to Peleg's son Sargon, the southwest-northeast axis from Crete to Argos looks more and more like a second Sumer gotten up in emergency circumstances to meet the challenge of Akkadian tyranny. The baldfaced explicitness of the Phrixus-Argos relationship declared openly what the murdering liars of Mesopotamia would not allow to be known; so Hellas was a place where the family of Noah could dream a little longer of the lost glory of "Atum." The Olympian alliance included remarkable figures such as Dionysus, an amplified version of Colchian Apsyrtus and a pivotal figure in all stages of Noahic history

At the head of the Cushite list in Genesis 10:7 stands the name of Japheth's black son Seba, one of the mightiest and most illustrious of Noah's family. He appears in the Hellenic pantheon as the wine god Dionysus, equivalent to the Thracian wine god Sebazios and Egyptian wine god Osiris. He is supposed to be the "youngest" of the Olympians because of his late arrival in the Hellenic sphere of the tenth era. After reigning as Adamu, second king of the Amorites in the eighth era, he left Martu for the base camp of the northern branch in Colchis where he established his identity as Apsyrtus. When he got word of the disasters in Mesopotamia and Syria, he crossed the Black Sea to establish his identity as Sebazios in Thrace, using his original Sumerian name of Ensipazianna of Larak.

The Amorite king-list is a crux of Noahic study. As given by Hallo and Simpson, it consists of ten names; but an eleventh king, Harsu, has been added from documentary evidence. So we are faced

by another set of eleven like the ones that underlie the Volkertafel. The Amorite race as a whole appears as a single name in the explicit eleven of the Canaanite section. Yet the first two names of the Amorite list equate with patriarchs at the heads of the Mizraim and Cushite sections. The list correlates with the Cushite set of 10:7 but not completely or exclusively so. Because the Canaanite eleven have been interpreted as a colonization process, this Amorite eleven invites a similar interpretation. Hallo and Simpson date these kings about a century and a half too late to agree with our impression that the group reflects the aftermath of the Erech-Aratta War like so much else in Noahic history.

Certainly the group bears the stamp of the patriarch Ham, who formed the earliest colony at Martu in the seventh era. It corresponds roughly to the Hamite section of the Volkertafel and yet excludes the Canaanites. It features members of the Cushite group but not as presented in Genesis 10. It either pre-existed the Cushite and Mizraim elevens or, accepting Hallo and Simpson's late chronology, was a re-fabrication of remnants of the Noahic princes in the period of the Gutians.

In overall structure this king-list is a point-for-point counterpart to the Canaanite eleven. Tudia and Adamu, heads of the Mizraim and Cushite clans, match Sidon and Heth at the head of the Canaanite clan. The third ruler Iangi is Cush's over-ruling son Nimrod just as the third Canaanite is Heth's son Akurgal at the head of five sons who dominate the Canaanite group. Above all the list concludes with three antediluvian males in the same way that the Canaanite list ends in a set of four females begotten by Noah to duplicate the four antediluvian females.

The semi-independence of this list from the Cushite and Mizraim sections of the Volkertafel makes it look like a prototype from which others were constructed. Instead of aping the Canaanite eleven, it seems to have pre-existed it. Because Ham's colony at Martu came into existence in the seventh era as extension of the First Kish order, we might seek for its origin at that time and assign to it an appropriate chronology. A reasonable module for it is the 90-year period we have seen repeatedly— Peleg-Lugalannemundu's cumulative ninety years or the ninety years of the Gutu dynasty. We might note that Ham-Enmebaragesi of First Kish is given a reign of 900 years.

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Setting aside Hallo and Simpson's late date for these kings in the Gutian period, a reasonable hypothesis is to assign the ten Amorites to the same ninety years as Peleg— the seventh, eighth and ninth postdiluvian eras. Ham, by this reckoning, saw in his grandson Tudia a match to Shelah's grandson Peleg. In fact the council of Noahic princes in the aftermath of the Tower of Babel would have sought such balance. Given an isochronic reign of nine years each, Tudia, Adamu and Iangi— Zud, Seba and Nimrod— would have reigned for 27 years of the seventh era. These three were then free at the start of the eighth to construct the Aratta super colony as Nimrod clearly did and as the *Myth of Adapa* suggests that Seba did. The unidentified Sahlamu, Harharu and Mandaru then divided up most of the eighth era of the Erech-Aratta War in their neutral position in Martu. Finally the three antediluvians Didanu, Hanu and Zuabu— Noah, Ham and Japheth— reigned in Martu in the ninth era while Peleg and Shem were reigning as Lugalannemundu and Lugalzaggesi in Sumer.

Belonging to an age of colonization, this Amorite system must have played a role in Noahic colonization not yet explained. Waddell claims, for example, that Amorites extracted tin from Cornwall prior to the rise of the Akkadians. Aside from their rulers, who were the Amorites? The title "the Amorite" in the Canaanite list is inadequate to establish a primary genetic pair at the root of a protoplast already formidable by the start of the seventh era. Why were the Amorites destined to become so corrupt by the time judgment fell on Sodom? All that we have determined so far is that they were Semitic speakers closely associated with Ham and Canaan and resistant to Noah's claim to have transferred the Semitic Enlilship to Shem. Their rulers seem too eclectic at first to pin down a specific genetic origin within the Noahic community.

Whenever we think of West Semitic genetics, the first thought that springs to mind is Lady Asherah with her seventy sons. Her protoplast, however, has been assigned to Syria rather than Martu. Lady Asherah had sisters fully capable of forming protoplasts of their own. One of them, Anath, bore the Teutonic protoplast to Shem through their son Mash. To capture the tragically intense, erotic mystique of the Amorites, a certain image springs to mind— the often sculptured, glamorous East Indian couple of Shiva and Parvati, Seba-Adamu and "Canaanite" Arvad, Noah's daughter by the Black Matriarch. As complements to the Cushite protoplast at Nippur, a protoplast based on that East Indian pair of Noahic "movie stars"

makes good sense though no one except Robert Graves, perhaps, has associated the Amorites with negritude. The Black Matriarch Kali was mother to both Shiva and Parvati, one by Japheth and the other by Noah. Her identity with the theme of "Flood death" explains even more pointedly the name Amurru, "Flood People."

The conclusion to be drawn, therefore, is that the Amorites were close counterparts to the Ethiopian Cushites but, ironically, through Japheth and Noah rather than Ham. Their proper patriarch Seba-Adamu stands second in the king-list; and their two "grandfathers" Japheth and Noah appear late in the list to complete their genetic profile.

This genetic account of the Amurru reinforces our belief that Japheth, rather than Shem played the role of the Enlil-thief Zu in the *Myth of Zu*. Why else would such a major Semitic-speaking race arise from a son of Japheth? This myth targets Japheth just as the kindred *Myth of Adapa* targets Japheth's "Amorite son."

The *Myth of Adapa* provides a detail which establishes a missing fact about the colonization of Egypt. It pictures Seba as a mortal sinner like Adam guilty of a ritual sin based on the acquisition of knowledge from his supposed father Ea (Sumerian Enki). The sin of "breaking the wing of the south wind" suggests a role in forming the hated schism of Erech and Aratta. He commits this transgression after Ea has imparted to him knowledge of the "designs of the land." As "Lord of the Land" (En-ki) Ea is the master of these designs, which clearly mean the colonization program of the earth beginning with the eleven colonies of Enki's Sumer. In "breaking the wing of the south wind," Seba-Adapa has somehow violated these designs; but his guilt is not the issue in what follows.

The myth hinges on a ritual involving the "two gods who have disappeared from the land." It helps to explain why Seba-Osiris became so important to the Egyptian race. In the myth Ea instructs Adapa on how to approach Anu to deal with the guilt of his ritual sin:

*Adapa, thou art going before Anu, the king;
The road to heaven thou must take. When to heaven
Thou hast gone up and hast approached the gate of Anu,
Tammuz and Gizzida at the gate of Anu
Will be standing. When they see thee,*

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*They will ask thee: 'Man,
For whom dost thou look thus [in mourning]?
Adapa, for whom art thou clad in mourning garb?
'From our land two gods have disappeared,
Hence am I thus.'
'Who are the two gods who from the land
Have disappeared?' 'Tammuz and Gizzida.'
They will Glance at each other and will smile.
A good word they will speak to Anu. (77)*

If the setting is the early eighth era, Tammuz (Dumuzi the Shepherd) had already been murdered in the early sixth. *Origin of the Nations* identifies Gizzida (Sumerian Ningishzida) with Japheth on the basis of Sumerian cult distribution. Japheth had disappeared from the land in another sense. Like Dumuzi he had been a victim of Nimrod's violence in the Tower of Babel era, battered into submission over the control of the all-important Egyptian stock. Japheth, however, survived that assault to go on to play a major role in history.

Japheth appeared in the First Kish dynasty as the ruler Atab father of Mashda; but then he disappeared by becoming the first colonist of Egypt even before Sidon-Ptah reached lower Egypt in the Canaanite program early in the eighth era. The presence of Japheth's sub-vassals as predynastic pharaohs Khetm and Ro at Abydos tells us what we need to know. Japheth's seven vassals of 10:2 joined Shelah in the assault on Aratta but not Japheth himself. His absence from the scene, the presence of Khetm and Ro at Abydos and Gizzida's "disappearance from the land" tell us that Japheth journeyed to Upper Egypt to establish Abydos even before the close of the seventh era.

This predynastic colonization of Abydos helps to explain the deep obsession with "Cush and Mizraim" after the fall of Aratta. His sons had won this victory in his name over his personal abuser Nimrod son of Cush. He had established the first colony in the land Mizraim. The Cush-Mizraim duality was created in order to seal this Japhethite victory with the cosmic scheme of the First Ennead in which the people of Ra would always stand at the center. Hallo and Simpson's account of Abydos is as follows:

Abydos was the ceremonial cult center of the god Khenty-amentiu, whose name means "foremost of the westerners." He soon became identified with Osiris, the god of regeneration and the halls of judgment, who assumed his name as an epithet: Osiris, Foremost of the Westerners. (206)

As son of Japheth, Seba-Osiris adopted his father's title. Japheth had become the "foremost of the westerners" by leading the first postdiluvian colony to the western land of Egypt. The land was already familiar to him because he and the other earliest Noahic princes had dwelled there for the sixty years of the second and third eras when colonization was impossible. Now he colonized it. Aside from being both Ra and Geb of the First Ennead— creator of the Egyptian race and ruler of the humbler Indo-Europeans of the outer ring— Japheth was the concrete first colonist of postdiluvian Egyptian soil.

Despite being a Volkertafel member of the Cushite group together with the other three antediluvians, Japheth trusted that Egypt was safe territory beyond the reach of Semitic tyranny in the east. He imparted this view of Egypt to his fellow princes. At the outbreak of the Akkadian threat the twenty-two members of the extended Cushite and Mizraim groups divided in halves, one toward Egypt and the other toward the new Hellenic sphere. The Hellenic eleven consisted of the four sons of Ham in 10:6, six of the Cushites in 10:7 and only one of the Mizraim in 10:13-14. The Egyptian or North African group included the three vassals of Gomer (with a substitute for deceased Togarmah), two Cushites and six of the seven Mizraim. These halves followed the Cushite-Mizraim polarity for the most part; but there were exceptions. The four sons of Ham belonged to the extended Mizraim eleven and yet chose to live in the Aegean. The vassals of Gomer belonged to the extended Cushite group along with their immediate father Noah yet chose Egypt as though their lord Gomer had already taken steps to become Pharaoh Khufu. Two vassals of Cush, Sabtah and Sabtechah, "turned Egyptian" and appear in the Egyptian pantheon as Seth and Sobdek. Their rationale was the respective roles they played in the southern and western branches of the Ennead. Despite the close tie between the full brothers Seba-Adamu-Osiris and Zudim-Tudia, these first names of the Cushite and Mizraim groups remained true to their places in the

Volkertafel and chose the Aegean and Egypt respectively. The only member of the Mizraim group to cross over and voyage to the Aegean was the Minoan serpent goddess, head of the biblical Caphtorim.

This semi-independence from the logic of the Volkertafel reflected the emergency of the tenth era. The Cushite and Mizraim elezens had been designed before the Akkadian threat took shape. The choice between whether to head for Egypt or the Aegean was not entirely voluntary because the princes worked from quotas of eleven each. For whatever reason the oldest patriarchs—antediluvians and Ham's four first generation postdiluvian sons all chose the Aegean.

Because of the nature of the Utuship, Egyptian mythology is difficult to extract narrative from. The best language in this respect is Semitic. The Bible, the *Babylonian Genesis* and even the Ugaritic myth have enabled us to tell a story. The Sumerian ranks second in this respect and the Indo-European third because of the anachronistic distance in time from its early postdiluvian content. Despite the high antiquity of Egypt, significant narrative is hard to come by. The jackel-headed god Anubis is an authentic son of Seth and Nephthys and, therefore, a genuine and important early postdiluvian; but all one encounters concerning him is certain ritual traits of great concern to Egyptians but not to a euhemeristic historian. Egyptian art is magnificent and its religious ideas evocative. It lacks substantial narrative content because the Utuship concerns the future. Egyptian mythology is apocalyptic-romantic. The sun symbolizes the advent of the "sons of the resurrection." That event is still imminent and still future. Egyptian motifs are a typology for the future.

The most valuable Egyptian property has turned out to be the First Ennead as universal dispersion matrix. Other properties such as this are no doubt hidden somewhere in Egyptian tradition. The First Ennead has already delivered its message and does not shed further light on what transpired after the crisis of the tenth era. Not only do the Egyptians lack a narrative mythology but they also lack king-lists comparable to the great Sumerian king-list. The two earliest pharaohs, Menes and Narmer, are genuine postdiluvians but late in the genetic sequence leading from Shem to Abraham. The ageless postdiluvians furnished at least three additional pharaohs—Gomer as Khufu, his son Javan as Menkaura and Tubal-Eber as

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Snefru. There were probably others; but one gets the feeling that the vast majority of pharaohs lie outside the Volkertafel community. Noahic patriarchs never crowded Egypt as they did the Amorite king-list or the thirty-two Arabian kings. The ten patriarchs at Metelis appear only as headless and nameless corpses. Egypt got vitally involved in early postdiluvian history but in a way that remains largely indecipherable; and it is no wonder that polygenists have built their worldview from Egypt just as they have assigned a chronology to Egypt that removes it from any biblical interpretation. The eleven patriarchs who chose Egypt rather than the Aegean in the tenth era dived into polygenetic oblivion.

In contrast to what the Egyptian "land of Ham" does as custodian of Hamite mysteries, Hellenic mythology plunges its version of Ham, Hermes, into a series of heroic deeds like the labors of Heracles. These occur at Hermes' "birth," that is, from the tenth era forward. The really significant features of Greek mythology, however, are genealogy, locality and association. The "birth" of Apollo and Artemis on Delos is early postdiluvian data of the highest order. It tells us that Obal son of Arphaxad and some chosen female actually settled on Delos as one step in the creation of "second Sumer." If we can interpret the rationale of such a coupling, we may possess logic which will explain the mechanism by which the ten victims came to Metelis and the thirty kings to Arabia in the twelfth era.

To all appearances Artemis combines in one person two of the divine principles, the Nannaship of the moon and the Ninurtaship of hunting. Because the sun god represents the Utuship, three eights of the theocratic priesthood is brought to focus on a single Aegean island at a single moment in Noahic history. Simultaneously Shem-Zeus assembles in one personality both the Ishkurship and Anship on the island of Crete at much the same moment. The pastoral ethos of Pan-Cush strips this patriarch of the Enlilship and replaces it with the Dumuziship while the actual patriarch of the Hellenic race Aeolus-Phut adopts the Enlilship as a wind god. The Enkiship remains in the hands of Sidon both as Poseidon of the Hellenes and Ptah of the Egyptians.

What does all this concentration of hierarchy in the Eastern Mediterranean in the tenth era tell us? It implies that the cult centers of Mesopotamia had been vitiated by the Akkadian tyranny. If it were otherwise, the Hellenes would have yielded a pantheon less

systematic in presentation. They would have seen themselves as parts of a larger theocratic whole. Of course Graves and other polygenists believe that the Hellenic pantheon is a loose synthesis after the fact. I prefer to believe the lucid and decisive tradition that Apollo and Artemis were "born" on Delos. The Hellenes knew something significant because their ancestors were something more than polygenetic protoplasm mouthing Indo-European words.

The Ugaritic myth affirms that Sidon, as Kothar, remained the mastermind of the Noahic world capable of re-interpreting theocratic design. The Hellenic pantheon is his creative work. He redefines his eternally young protégé Inanna as Aphrodite and even shares his principle of wisdom with a female Pallas Athena. As Ares-Nimrod still wields the Ninurtaship but shares it with another female Artemis. In keeping with Kothar's commitment to build Bal's palace, the system aggrandizes Shem as king of the gods. Although Zeus' fatherhood of Nimrod-Ares or Obal-Apollo cannot be taken literally, we should consider whether Artemis and Pallas Athena were actual daughters of Shem and Hera his actual wife in the absence of the Yellow Matriarch. The tradition states that Hera was a daughter of Cronos-Canaan. If Shem and Canaan had turned companionable enough to leave inscriptions on Crete at the same time, Shem may well have married a daughter of Canaan. The same logic applies throughout the Olympian system. Although some of its parentages must be understood as political, many others can be taken at face value. The Hellenic pantheon represents a genuine attempt by the old adversaries Shem and Canaan to regenerate the Noahic cosmos on the basis of human resources exiled from Mesopotamia by the Akkadian Empire.

The final stage of coordinated Noahic colonization of the earth began with a shift of focus to the three antediluvian sons of Noah and with their practice of pairing off with single, chosen postdiluvian sons. Outside the Bible the only major tradition to feature Noah's three sons as a triad is the Hermes-Dardanus-Lacedaemon triad of the Hellenes. This final development began in the Hellenic tenth era. Japheth and his son Seba appear together as Aeetes and Apsyrtus in Colchis, as the two "Foremost of the Westerners" in Upper Egypt and as Prajapati and Shiva Pashupati in India. Shem and Arphaxad I are adjacent figures in the Teutates panel as Teutates and Taranis. Ham and Cush paired as Hermes and Pan in Arcadia and then coordinated the populations of "Cush and Havilah" on either side of the Gulf of Aden. The same logic applies to Noah and his son

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Ashkenaz in Marhashi-Persia. The primary goal of each of the four pairs was to confirm the four ordinal branches of the dispersion from Aratta— Japheth and Seba at the base camp of the northern branch in Colchis, Shem and Arphaxad at the Gallic extension of the western branch, Ham and Cush at the Ethiopian extension of the southern branch and Noah and Ashkenaz in the original claim land of the Yellow Matriarch of the eastern branch in Marhashi.

We have seen that the pentad of the Teutates panel re-constitutes the Shemite pentad at the head of the Shemite third of the Volkertafel system in Genesis 10:22. That re-constitution indicates what was occurring throughout the entire Volkertafel community. The shift of attention to Noah's three sons meant an attempt under stress of Akkadian tyranny to "strengthen the things that remained" and make the most of the damaged version of the Noahic cosmos. The Teutates panel gives a unique opportunity to observe this re-constitution plan in operation; but the rest of the program can be pieced together.

Whatever colonizing activity engaged Noahic princes in this period must explain the reunion of the whole remnant of the Volkertafel community as the thirty-two Arabian kings in the twelfth era. This explanation must also account for the remarkable ubiquity of Japheth and Seba. Hellenic tradition sends Seba-Dionysus to colonize India. That colony not only locates Shiva Pashupati and Pajapati at the Indus but Japheth as the Vietnamese god Lac in Austroasia. Japheth in person undertook the Austroasian third of a colonization program involving the three great river deltas of South Asia. In addition to determining how the three divisions of the Volkertafel were re-constituted, we must determine whether bold colonization activity on this scale permeated the whole system and reconcile this activity to a return to the Persian Gulf by the twentieth year of the twelfth era.

Was the colonization of the three deltas a loose end undertaken by Japheth and Seba or a terminal feature of the whole dispersion plan? Their task in Colchis had been to anchor the northern branch. Yet here they were in South Asia linking up with the Austroasian extension of the eastern branch. The one conclusion that can be drawn is that this activity in South Asia put them in a position to return to the Persian Gulf, the universal reunion point. The inevitable explanation is that, by the time Rimush made war against Marhashi at the start of the twelfth era, the Noahic princes had already made

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Iran, the Persian Gulf and Arabia the center of their operations in the eleventh just as they had made the Upper Sea their headquarters in the tenth. Shem remained separated from his three fellow antediluvians just long enough to make contact with the western branch in Gaul, regathered the Japhethite princes from Europe and brought the alliance of the Teutates panel to the Nile Delta to fight Narmer at Metelis. He had already established this pattern of separation in the ninth era when he reigned in Sumer while the others were in Martu and in the tenth when he was in Crete while the others were in the Peloponnese.

The three South Asian deltas were approached by the other three antediluvians. Shiva Pashupati, Japheth's son Seba came to the Indus. Noah came to the Ganges Delta as Himavan, god of the Himalayas, upland of the Ganges Delta, together with his daughter Ganga, the second red matriarch Zemar. Japheth, as Lac of the Vietnamese, approached Austroasia through the Irrawaddy Delta. The relationship is easy to follow; but the motive is another matter. From the time they understood the nature of the Akkadian threat, the antediluvian princes understood that they could not re-take Mesopotamia by a general assault of their available forces. They could only change the balance of population in their favor as the Akkadians themselves had done by drawing on people from the deep Aratta dispersion. Shem attempted to accomplish this in Gaul, Ham in Yemen and Japheth in Austroasia.

As the antediluvians succeeded in bringing recruits to the anti-Akkadian cause, we might look for four flashpoints in the Akkadian and Egyptian records of this period. Three have already been named — Rimush's enemies at the start of the twelfth era, Narmer's in Egypt at the tenth year of the era and Manishtushu's thirty-two Arabian kings in the twentieth year of the era. The Gutians who eventually sacked Agade can be regarded as the fourth. As we would expect from the way Shem was operating separately from the other three antediluvians, he assaulted the empire from the west and the other three antediluvians from the east of Mesopotamia.

The most remarkable biblical fact about this period is that Peleg and Noah die, not only ten years apart but ten and twenty years after the start of the twelfth era. These deaths coincided with a pre-concerted timetable for launching assaults against the empire. The first assault or series of assaults came at the start of the era and appears as the recorded wars of Rimush at his accession, including

Marhashi-Persia. The second came ten years later in the Nile Delta. The third followed ten years after that in Arabia after the accession of Manishtushu. The Gutian assault came in the seventh year of Naram Sin's reign and succeeded where the other three attempts failed.

Kramer summarizes at length a text "The Curse of Agade: the Ekur Avenged" recounting and interpreting the fall of Agade to the Gutians. It attributes the fall to Enlil's anger against Naram Sin for his desecration of the Ekur temple at Nippur. For our purposes the crucial detail is that Naram Sin carried out these desecrations over the first seven years of his reign. Because the Akkadian Empire represented the inner circle of the Semitic linguistic stock sacred to Enlil, the ritual offense against that name doomed the empire. Rimush had reigned over the first nine years of the twelfth era. His reign was followed by the fifteen years of Manishtushu ending in the twenty-fourth year of the era. Naram Sin's seventh year brings us to the first year of the thirteenth era, precisely when we would expect the fourth attempt against Agade.

The Noahic princes, therefore, executed four main assaults against the empire at the start and finish of the twelfth era and at the two intermediate points in the tenth and twentieth years. The scheme was carefully designed in time and must also have been carefully designed in respect to the use of forces. In both chronology and population it worked from the tetrad of the four antediluvian males one of whom, Noah, perished in the third attempt. The plan employed armies derived from the three deltas of South Asia and from Shem-Teutates' attempt in the west.

The princes were attempting to extract from these four locations whole protoplasts like the one which Mot-Hazarmaveth had returned to Mesopotamia at the start of the tenth era. This Joktanite son of Shelah-Bull El had established some protoplast in Hadramaut but then wheeled around, returned to Mesopotamia and enabled the Akkadians to come to power. These people were no doubt an Akkadian half protoplast who had accompanied Peleg and Nimrod to Aratta and had been doomed to exile with the rest of the "blood of Kingu." They had left Elam in company with the Ethiopians and Austronesians but, after stopping at the intermediate camp, responded to Bull El's conspiratorial call to return to Mesopotamia.

After establishing their tenth era identity as Hermes and Pan in Arcadia, Ham and Cush spent the eleventh era at the southern end of

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the Red Sea in an attempt to recruit an army to rendezvous with Cush's first vassal Seba at the Indus. Their goal was to recruit

as much of the Cushitic protoplast as they could, migrate to the Indus and form a great black army to assault the empire from the east. They would respond to the drawing power of Seba-Adamu, namesake of primordial Adam, proper patriarch of blacks throughout the world. A great Cushitic counter-empire would have extended from Ethiopia to Elam via both the Indus and Arabia. This scheme was the southern and black counterpart to the "Empire of Teutates" in the west; and, like it, it never succeeded.

At the Ganges and Irrawaddy, Noah-Himavan and Japheth-Lac sought to draw recruits from the eastern branch—Bautae or Tibetans from the Himalayas and Austroasians from Southeast Asia. In all these cases the antediluvian leaders reasoned symbolically from the power of the great delta systems to draw water from uplands. They reasoned that the protoplasts they sought were like water or the "blood of Kingu" flowing down to these deltas. That is why Shem brought his "army of Teutates" out of Japhethite Europe to the Nile Delta. He hoped that the Upper Egyptians would flow to him as recruits. Their ancestors had shared in the Aratta super colony so they too derived from the "blood of Kingu." He and the ten victims at Metelis discovered that the Upper Egyptians had been persuaded to serve the Akkadian cause. Menes and Narmer had conditioned these Egyptians to ignore the historical value of the Noahic princes and to adopt the strange, polygenetic dreamland that governed Egyptian thought.

The three eastern deltas fed three battlefields of the war against the Akkadians: Rimush's Marhashi (Barahshi), Manishtushu's Arabia and Naram Sin's Gutium. Determining which delta fed which force is hampered by our ignorance of the linguistic polarity of the Gutians. The Sumerian king-list names twenty-one kings of the Gutis. Given the time of the Gutian attack on Agade ten years after Manishtushu's Arabian victory, we might conclude that the twenty-one are as many Noahic princes who survived the battle in Arabia a decade earlier. If so the universal character of these rulers says little or nothing about the Gutian stock.

Noah's fatherhood of Persian Ashkenaz suggests that he came up first from the Ganges Delta with whatever populace he could gather to make war against Rimush at the start of the twelfth era. As the original claim land of the Yellow Matriarch, Marhashi-Persia was

an appropriate place to re-settle an Asian population such as the Bautae. The same point can be made about Tibetans in the East as we have made concerning Italics in Teutates' North African army. If Bautae were drawn off to fight in Marhashi, their returning remnant in the Himalayas lagged far behind the intact Chinese in respect to populousness just as the Italics seem to have been de-populated by the war in North Africa ten years later.

The location of the force gathered against Manishtusu in Arabia implies that this remnant of the Volkertafel fraternity fought at the head of Cushites and Semitic Arabians extracted from the southern branch by Ham and Cush. After word of the disaster at Metelis spread throughout the world, every prince within this circuit of information was invited to participate in this third assault against the Akkadians. It is difficult to say which of the two populations—Cushite or Arabian— may have been more depleted by this stage of the war. In any case Manishtushu's army was still sufficient to defeat whatever force had been withdrawn from the south.

The total of twenty-one rather than thirty-two rulers of the Gutí suggests that as many as eleven more of the Noahic princes perished in the war against Manishtushu. The Gutian populace had been extracted from the eastern branch through the channel of Austroasia and the Irrawaddy Delta. Because the White Matriarch had accompanied the eastern branch, the miniscule Caucasoid presence in Japan, the Ainu, may tell us that a Caucasoid stock joined Japheth-Lac in Austroasia became the Gutian population and depleted what remained of Caucasoids in the Far East. Except for the Akkadian War some great Caucasoid nation might have formed in the Far East and not just the racial trace of the Ainu and linguistic trace of the Centum Aryan Tocharians.

Although nothing is known about the Gutian language, enough insight has been generated to suggest their genetic origin. A curious circumstance is that the great patriarch Sidon returned to Mesopotamian history as Gudea in the Gutian period. In isolation this resemblance of names means nothing; but a context for it exists. Sidon and mighty son Shelah had reigned in the First Kish era as Etana and Balih. Those two names fall into place in the eastern and southern branches of the Aratta dispersion— Etana in the Tanaitae of the River Don and the island of Bali in the heart of Austronesia. When Sidon, as Ea, expressed chagrin over Tiamat's rebellion at

Aratta, he was lamenting the loss of his own genetic protoplast, destined to become Gutians.

This logic takes strength from the anomaly of a missing Caucasoid stock in the Far East despite the White Matriarch's role as one of two leaders of the eastern branch. The names Don and Tanais place Sidon's protoplast at the base camp of the eastern branch; but no such Caucasoid race appears among the nations of the Far East. If this missing race reappeared as the Gutians in the Red Matriarch's claim land of Gutium—the Media of Madai—they must have possessed a genetic identity giving them some claim to that land. Knowledge of their language would probably settle the matter; but they may have possessed an unclassifiable language like the Japanese or Austroasiatics.

The real issues, however, are genetics and this protoplast's reason for withdrawing to the Aratta super colony. Aratta itself possibly lay in Gutium, meaning that the "Gutian horde" returned to Aratta to avenge their defeat. In that case the ram-headed serpent of the Taranis panel refers primarily to them prior to their exile to the Far East. Why would a protoplast derived genetically from Sidon have become the bitterest enemy of the Erechite force led by his son Shelah? We are faced here with fraternal strife based on another son of Sidon. In Hellenic tradition, Poseidon has many sons. An alliance of these may account for the Gutian rulers better than a remnant of the Noahic princes in general.

We are faced with two possibilities concerning the "Gutium horde." They were either a polyglot mass of recruits drawn together by a remnant of the Noahic princes or a genuine protoplast extracted from the Far East to return intact to Aratta-Gutium. The resemblance of name between "Guti" and the "Goyyim" who came to make war against the Western Semites of Genesis 14 may appear to favor the polyglot explanation in view of the Hebrew adoption of the term "Goyyim" for nations in general. But Noahic mankind favored order and design over anonymous chaos. If the Gutians were a true protoplast based on an alienated son of Sidon, the names in their king-list might help resolve the problem of chronology posed by the apparent contemporaneity of the Amorite kings with Gutian rulers given by Hallo and Simpson such as "Yarlagan VI."

To polygenetic scholars, a title such as "Yarlagan VI" makes sense. But to a Christian believer in the high longevities of the third millennium, "Yarlagan VI" means the sixth appearance of "Yarlagan

I." Despite their deliberately abbreviated reigns, the Gutian rulers were not fruit flies but early postdiluvian human beings. The chronological point is that "Yarlagan," whoever he was, existed both before and after the Erech-Aratta War and rise of the Akkadians. For that matter the name Yarlagan offers an alternative of the Hellenic Agenor, a requisite son of Poseidon and brother of Belus-Marduk-Shelah, the favored son who won the war and brought the Akkadians to power. As people of Sidon's "other son" Agenor, the Gutians made the most logical of all adversaries at Aratta.

According to the King-List the Gutu dynasty lasted ninety-one years. This total, taken at face value, means the thirteenth, fourteenth and fifteenth postdiluvian eras. The significance of this span is that it encompassed the period of the Abrahamic war of Genesis 14. In that war the name Gutu reappears in the Hebraized form "Goyyim," translated "nations," as though they were a polyglot, anti-Akkadian horde. As derivative from Akkadian Ur, Abraham would have regarded that horde as the enemy.

In Genesis 14 we find Abraham fighting against an alliance of these Goyyim or Gutians in the tradition of his Akkadian ancestors including his grandfather Nahor (Naram Sin). He was born two years after the death of Noah and was eight years old when the Gutians broke Naram Sin's heart by sacking Agade. His birthplace was Ur, the cult center of Naram Sin's favorite god Nanna-Suen, the lunar principle identified as Abraham's God El Shaddai in abstraction from the paganized form of the cult at Ur. Abraham's relationship to God did not spring *ex nihilo* but depended on God's revelation of Himself according to what the lunar cultus was always supposed to represent and perhaps did to Shem's son Arphaxad I, the god Nanna, chief priest of this lunar principle of divinely ordained mutability and fecundity.

By the time of the Abrahamic war, Japheth was still active on behalf of the Gutians, whom he had extracted from the Irrawaddy Delta in the twelfth era. He appears under the name Chedorlaomer, "Servant of Lagomar," at the head of Elamites, another alienated people of Iran. By this time both Shem and Ham had adopted the Semitic tongue and appear as Melchizdek king of Salem and Bera king of Sodom. When Abraham pleads with God for the lives of the Sodomites, he is motivated, not just by humanity, but by a sense of Semitic solidarity against the Elamites and "Tidal king of Goyyim."

Why had Shem and Ham turned to the Semitic west in open

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conflict with their brother Japheth? The sack of Agade evidently convinced them that the Semitic world was no longer sealed up by the conspiracy of Bull El and the emperors of Agade. Ham had originated the postdiluvian Semitic stock and handed it over to the disputed possession of Shem. Now the two of them were reclaiming at least a part of what they had created. In contrast Japheth chose to remain alienated from the stock at a time when Shem and Ham chose otherwise.

Noah was now dead and his three sons had lost whatever unity they maintained throughout the postdiluvian centuries. Abraham, the righteous man of a new age, fought against a version of Japheth who had sunk to the level of a "gentile" in alliance with "Tidal King of Nations." By opposing the Semitic stock, Japheth had alienated himself from the Enlilship of Elohim, creator of the universe. He was still devoted to the hope resident in the Utuship, the principle of millennial glory which was being developed into an elaborate cultus by the Egyptians. But his heart lay with his dead vassals at Metelis and with the indignation of the Ishkurship of the Aryan race. Whatever he sought to accomplish by making war against Abraham's Western Semites was rooted in vengeance for what Abraham's father had done to those Japhethite princes at the nome of Metelis. Conventional wisdom about the Abrahamic war has never explained why Abraham was making war on an alliance of kings from Iran. The answer is that these kings were making war on him as though he were the imperial heir of his Akkadian grandfather.

Ham reverted to old and intolerable ways once he and the Sodomites achieved the complacency of "fullness of bread." Tutored by Shem, Abraham chose to avoid dealings with this old adversary of moral decency. So Abraham found himself caught between Iranian hatred and Sodomite license. Out of that tension grew the first version of the Judaeo-Christian faith. Shem last appears as the mysterious king of Salem, a type of Christ according to the Book of Hebrews where Christ is described as a "priest forever after the order of Melchizedek." The author of Hebrews reasons that Melchizedek, as presented, is without ancestry and therefore without the limitations of humanity implied by ancestry. In this sense Shem-Melchizedek typified the original mystery of the Noahic cosmos in which divine "Atum" operated independently of conventional humanity and a world of nations was built as a divine theocracy as unified in design as Noah's Ark.

Three Problems in Chronology

Despite the impossibility of many of its inflated reigns, the Sumerian King-List can be trusted for the overall sequence of its dynasties. The opening "antediluvian" section refers to the postdiluvian fifth era, First Kish to the seventh, the Eanna dynasty of Enmerkar to the eighth and the Agade dynasty to the tenth, eleventh and twelfth. We have just seen the ninety years of the Gutí dynasty accepted at face value as the thirteenth, fourteenth and fifteenth. These fifteen eras at thirty years each total 450 years covering most of the second half of the third millennium B. C. These dynasties, all noted in correct sequence in the king-list, constitute the bedrock of Sumerian chronology.

However the chronology presented in this study varies widely from the conventional interpretation presented, for example, in Kramer and Hallo and Simpson. This wide difference of interpretation concerns three topics: (1) the dynasties intervening between the Eanna and Agade, (2) the Amorite king-list and (3) the Gudea dynasty at Lagash. At these points the fundamental distinction in worldview between my Christian fundamentalism and standard secularism takes effect.

First Problem - Timing

In the first instance I refer the entire body of dynasties between the Eanna and Agade to the brief span of a single Noahic era of thirty years. Two rulers of the period, Lugalannemundu and Lugalzaggesi, define the true state of affairs. Lugalannemundu's ninety years should be taken at face value but only because his local regime at Adab was merely the capstone of an abstract period dating back to the start of First Kish and extending throughout the period of the Eanna dynasty when this person was reigning at distant Aratta. Lugalzaggesi's twenty-five years correspond to most of the actual interval between the close of the Eanna era and the rise of Sargon.

In Kramer the period from Eanna to Agade consumes centuries. It must absorb all of the documented activity at such locations as Ur, Lagash, Umma, Akshak and other locations. Kramer sees the Erech-Aratta War as a mere episode in the reign of a single ruler of the Eanna dynasty. The value attributed to it in this study is impossible for him because of three missing ingredients in this scholar's

worldview— non-Sumerian, polyglot presence throughout the cities of Sumer; the effects of mono-genesis in establishing feudal interrelationships among seemingly remote rulers; and the high longevities revealed in Genesis as a basis for abstractly extended reigns like Lugalannemundu's. In short Kramer thinks he is looking at regimes localized both in space and time. Instead he is looking at the worldwide regime of the family of Noah episodically localized at certain places in Sumer.

Phenomena such as the ninety years of Lugalannemundu and the 336th year of Ra Harakhti exist in a borderland between solid historicity and mythology. Owing to a lack of biblical faith, conventional scholars do not know how to negotiate the boundaries of these two realms. They look at Sumerology and see a reflection of themselves and in fact a painfully limited version of themselves. As long as scholars continue to submit to the standard worldview of the Enlightenment with its built-in condescension toward "early man," this subject cannot be understood and will break down despite the best efforts of empirical scholarship. Study of the Sumerian third millennium is perhaps the most definitive flashpoint in the war between worldviews determined by the intellectual destiny of Europe and North America since the discovery of the Indo-European system around 1780. The intellectual world has not been able to summon up enough biblical faith since then to interpret Sumerian data.

Secord Problem - Sequence

In addition to the problem of chronological scale, there are two problems of sequence. The Sumerian King-List makes no mention of either Amorite kings or the kings of Lagash. Because the Amorites were Semitic-speaking enemies of Sumer, their omission is to be expected. The King-List includes a dynasty of the foreign Gutu but only because these foreigners succeeded in conquering Mesopotamia in Sumerian times. The Amorites conquered Mesopotamia later, in the early second millennium. Lagash is a different matter. Lagashite kings loom large in Kramer's account of Sumerian history. Yet there is no trace of them in the King-List. That omission qualifies as a bona fide mystery in a document so rich in minor dynasties and kings.

Kramer himself makes no mention of the Amorite king-list shown by Hallo and Simpson as contemporary with the Gutu. As I understand it this king-list exists as a distinct document in a Semitic language. If Hallo and Simpson's chronology of the Amorites were

true, it would shatter our identification of Amorite Didanu with Noah who had died in the reign of Manishtushu before the rise of the Gutí. The loss of that equation would weaken the assumption that the four antediluvians appear as vassals of Cush in Genesis 10:7. If the Amorite kings were contemporary with the Gutí, it would also overthrow much of our interpretation of the Abrahamic war by casting Japheth in the role of the Amorite king Zuabu at a time when we believe he remained in Iran in alliance with the Gutí.

Hallo and Simpson insert the Amorite kings into a chart showing contemporaneity with the Gutí and Gudea of Lagash. None of the Amorite names, however, appear in their index. The book appears to be reporting a consensus about the chronology of these kings based on some undisclosed documentary evidence. Aside from such evidence it looks as though the Amorite kings have been located here because the importance of the Amorites in Gutian times is self-evident from the Abrahamic war in Genesis. The biblical Bera king of Sodom does not appear in the list; but it has been assumed that there is no more reasonable time to locate the kings. They make a fine show of control over the subject of late Sumerian history.

We have seen, however, that the Amorites were already threatening Erech in the time of Enmerkar's Eanna dynasty. So Amorites impinge on Sumerian history early and late. The reason for this is that the Canaanites colonized Martu at the start of the eighth era contemporaneously with the beginning of the Eanna dynasty. They remained there throughout Akkadian and Gutian times until they spread westward and became the Sodomites of Abraham's time. They rose to prominence because of the power vacuum created by the Gutian overthrow of Agade but were held in check by the Gutí. If the scholarship underlying Hallo and Simpson's table can educe concrete evidence of the contemporaneity of the Amorite kings with specific Gutian rulers, we must assume that some rulers who appear in the late, Gutí section of the King-List were already reigning under these names in earlier times. Hallo and Simpson's book appears to have made the Amorite kings contemporary with the Gutí on the basis of plausible conjecture. Kramer does not discuss the Amorite king-list as though he knew that its relevance to Sumerian history were uncertain.

Third Problem - Gudea of Lagash

A third chronological problem concerns the Lagashite king Gudea, who is also assumed to have reigned in the period of the Gutis after the fall of the Akkadian Empire. Although it is quite probable that he *did* reign in this period, certain properties of the long narrative poem on his creation of the Eninnu temple at Lagash suggest a pre-Akkadian as opposed to a post-Akkadian viewpoint. A revision of perspective such as this means something very different in a context of Noahic princes from what it would mean in the uniformitarian context assumed by Kramer.

No matter what the chronological settings of the Ur Nanshe and Gudea dynasties at Lagash, both rulers were early postdiluvians enjoying a type of longevity beyond the range of modern experience and conventional scholarly reasoning. As late as he reigned Gudea was Ur Nanshe's older brother. In that sense the "Dynasty of First Lagash" extended all the way from the Ur Nanshe Plaque to the Gudea portraits and encompassed the entire Akkadian age. Instead of finding this conclusion unusual, believers in the biblical revelation should treat it as a matter of course. This extended chronology at Lagash intensifies the mystery of why it fails to appear in the King-List.

That mystery can be solved by suggesting that the author of the King-List had some reason to doubt that "kingship" ever passed over to Lagash. Each of the dynasties begins with the formula "X was defeated in battle and its kingship carried off to Y." One suggestion might be that Lagash never succeeded in defeating another power in battle to the extent of transferring "kingship." However when obscure places like Akshak and Hamazi won their way into the list, the mystery remains why a city as illustrious as Lagash should not have done so. The wide interval in time between Ur Nanshe and Gudea gives the impression that Gudea-Sidon bided his time for some cultic reason and that "kingship" came to Lagash in a way that could not be acknowledged in the King-List.

The poem on Gudea's creation on the Eninnu temple contains a reference to the Gutians, who figures as a post-Akkadian phenomenon. But it features a dream vision of the god Ningirsu with a pre-Akkadian implication close to the heart of the Lagashite mystery. The poet's retrospect could have included a chronological scope wider or narrower as the case might be. The dream vision is reminiscent of Nebuchadnezzar's dream in the Book of Daniel. Although it lacks the prophetic range of the Babylonian vision, it

possesses a similar sort of theocratic significance based on the principle that the "powers that be are of God." Kramer summarizes the poem at some length. The vision of Ningirsu is given first and then interpreted by the goddess Nanshe. The interpretation consists of nothing more than the will of the god for Gudea to build his temple. What concerns us is the specific imagery of the god:

In the dream, Gudea saw a man of tremendous stature with a divine crown on his head, the wings of a lion-headed bird, and a "flood wave" as the lower part of his body; lions crouched to his right and left. This huge man commanded Gudea to build his temple, but he could not grasp the meaning of his words. Day broke— in the dream — and a woman appeared holding a gold stylus and studying a clay tablet on which the starry heaven was depicted (138).

Gudea learns from Nanshe that the god is her brother Ningirsu and the rising sun Gudea's personal god Ningishzida. The woman is the goddess Nidaba instructing him to build the temple according to the holy stars. Nanshe adds that he should build a beautiful war chariot for the god.

The central theme of early postdiluvian culture was political power as it was in Nebuchadnezzar's image. Ningirsu's image symbolizes the Akkadian Empire. The dominant bird image refers to the Semitic Enlilship as it does in the bird insignia of Joktan's helmet in the Teutates panel. The lion's head symbolizes the Egyptian core of the cosmos as established in the First Ennead. The attendant lions stand for the Two Egypts or the Egyptian protoplasts required to populate Egypt. The flood wave of the lower body represents Sumer and the Sumerian race as subordinate to the Semites at Agade. In the dream the rising sun Ningishzida is the patriarch Japheth as Gizzida, the god who has "disappeared from the land" to colonize Egypt, the "Foremost of the Westerners" now coming into his own through the transfer of the entire Egyptian race to Egypt under the aegis of the Akkadians. Gudea paints himself in as a humble donkey eager to build this temple just as the same patriarch as Kothar seeks to build a palace for Aliyan Bal.

The euhemeristic value of this symbolic Ningirsu brings us back to the principle that Mesopotamia is the land of Nimrod and that Nimrod was the prime mover of the Pan-Semitic scheme at the rise of Akkadian Sargon. Kramer does not equate Ninurta with Ningirsu

but others have done so. The particular gift of a war chariot confirms that equation. Lagash never became an explicit seat of kingship because Sidon was always the king-maker, rarely the overt the king. Through his mystical wisdom he created the world of nations, bringing that world to political focus at Agade and that political power to spiritual focus at the Eninnu temple. Exactly when he reigned at Lagash is not as important as the fact that Ningirsu had been the chief deity of Lagash from its earliest days or at least from the time of Lugalzaggesi and Urukagina. The god's name represented both the patriarch Nimrod and the Akkadian Empire before the fact, during the fact and after the fact.

Like the Egyptian First Ennead, the image of Ningirsu was conceived as timeless. Eternality was the element in which Sidon worked as the Enki of Sumer, chief priest of El Olam, the god of eternity. In the worship of Ningirsu he sought to eternize the political power achieved concretely by Nimrod and Sargon. No matter what happened to Agade in the time of the Gutians, the image of Ningirsu would live forever just as Ra would stand at the head of the Ennead forever. Religious ritual of the sort celebrated in the Eninnu poem requires the perfection of eternal holiness:

Gudea rose from his sleep and, after making a sacrifice and finding its omen favorable, proceeded humbly to carry out Ningirsu's directions. He issued instructions to the people of the city, who responded enthusiastically and unitedly. He first purified the city morally and ethically: there were to be no complaints and accusations or punishments; the mother must not scold her child, nor must the child raise its voice against the mother; the slave was not to be punished for wrongdoing; the slave girl was not to be struck by her mistress for disrespect; all the unclean were banished from the city (139).

If the civic ritual described here occurred in post-Akkadian times, its purpose was to revive an eternal idea making Mesopotamia the "land of Nimrod" in perpetuity. The Semitic bird, Egyptian lions and Sumerian flood wave had been sufficiently enacted in the tenth, eleventh and twelfth eras to give historical substance to an idea.

The three chronological problems under discussion illustrate three distinctives of a fundamentalist Christian reading of ancient history— high longevity, short chronology and monogenetic

internationalism. Noahic princes lived longer than modern man, made history far more quickly than "early man" is supposed to have done and operated on a far more international scale. Instead of the late-comer Gudea is thought to be, here is a man nearly four centuries old when he turned to Lagash— a vital human being who tied together in his own person the remotest periods of Sumerian history. The multiple dynasties of the brief thirty years between the Eanna and Agade dynasties were the product of a ruling class of such persons working furiously to gain name and fame by establishing local regimes in the aftermath of the Erech-Aratta war. The Amorite kings were not localized Semites but a superimposed ruling class including three of the surviving antediluvians drawn to the Semitic linguistic stock for a reason of their own for a brief fraction of their total careers.

Let's consider the alternatives to these views, come down from the Olympian height of a Gudea centuries old with an eternized dream vision of the Akkadian Empire and meditate on the bathos of secularism, which is atheism. Instead of belonging to a world community brought to focus at Sumerian Lagash, the secularized Gudea is an essentially nameless anthropoid striving by instinct to achieve what we call civilization by blundering through the swamp of religion into a gradually improving economy. Instead of bearing a variety of names based on a high-spirited manifold career, this Gudea bears only one name and is nothing but an isolated soul like a regressive American citizen stripped of his vote and striving to wrest sustenance from the mud. Instead of purpose we find blind effort, instead of glory, a few moments of peace, instead of divine authority a delusion of narcissism imposing its will on other anthropoids even more miserable than itself. Secularism is a synonym for death.

I rely on Kramer for data, translation and some aspects of organization, not for worldview. The conception of antiquity given by him is really an image of modernity based on stripping the subject of biblical premises. The Bible outlines the true character of secular modernity in the critical language of Revelation 3:17: *"You do not know that you are wretched, and miserable, and poor, and blind, and naked."* Because modern secularists are in this condition without knowing it, they project these qualities on to the butt of ancient man, including the otherwise sublime early postdiluvians. In the secular view of things Gudea's race were wretched because deceived by an all-pervading religiosity, miserable because his practical economy was not as productive as ours and poor because of his paucity of

technological resources compared to ours. He was blind because he lacked so many of our scientific insights. He was naked because he lacked our accumulated cultural resources.

What secularists fail to realize is that all our wealth existed in spiritual and symbolic form in the world of eight persons who survived the Flood. They were not just our genetic fathers. They were the first version of our world in all its potentiality. They were and are our future. By demeaning them through disbelief in the Bible, we have robbed our own wealth of its value. As Thomas Carlyle understood, we possess more but get less out of it. Secularists live in shadow-land and have forgotten what substance is. Their disbelief in monogenesis, in high longevities and in the glory of seminal political power has drained away their own worth by re-interpreting man as the illegitimate offspring of no one in particular. Without a worthy concept of origins, advanced civilization degenerates into self-reviling bastardy. To deny the Flood—the “end of all flesh”—is to reinterpret modern man as a vast mountain of rotting flesh, a huge corpse not yet decently buried.

Now consider the true Gudea despite all the criticism we have brought to bear on him as Noah's enemy. Here is a man of profound physical health and high native intelligence, intensely visionary and idealistic, living in a perpetual, dreamlike romance grounded in solid reality, aware of his central place in a theocratic enterprise of stupendous consequence. Here is the custodian of all the symbolic resources of human history in prospect. His portrait busts show him as a true early postdiluvian, slim, unshod, instinctively temperate and devoted to a life of theocratic sublimity. He receives a dream depicting in zoomorphic terms a practicable political union of three linguistic stocks at the foundation of world civilization—Semitic, Egyptian and Sumerian. He has seen or will see his vision realized in a great, explicit world empire created by his great grandson Reu-Sargon. In his varied career he has played the role of Sumerian Enki and Etana, Semitic Ea and Kothar, Egyptian Ka, Indian Kasyapa and Hellenic Poseidon. He has seen and participated in the birth of all primary nations, has raised his protégé Inanna to the level of “Queen of Heaven,” has created the palace of the Rider of the Clouds Aliyan Bal and has been the “Atum” or spirit of holy unity underlying the Noahic world and essential to the sublime culture of the Egyptians and its numinous, counter-worldly art. As the eldest of the Olympians he has created and inspired the genius of the Hellenes and has been a thinker and prototype of all other thinkers. He has personally

embodied our sense of design, rational purpose and eternal consequence and has acted out the romance of immortal life, the endless adventure.

Review of the Gundestrup Panels

The same Gutian victory that drove Shem and Ham westward to become Western Semites sent three surviving vassals of Japheth westward to become pharaohs of the Pyramid Dynasty— Gomer as Khufu, Javan as Menkaura and Tubal-Eber as Snefru. Aside from ruling over Egyptians at Memphis and building pyramids, they dealt with European recruits who had come to North Africa to share in the “Empire of Teutates” and were disappointed by the defeat at Metelis. Although the Akkadian Empire lost its grip over Egypt, the Egyptians themselves were not about to migrate to Syria and allow Indo-Europeans to take possession of the Nile. So these Aryans had to be persuaded to return to Europe.

Javan-Menkaura took command of Hellenes who had joined the North African cause. He placed the Javanite stamp on the Hellenic race that became traditional in Hebrew concepts of the “isles of the gentiles.” As yellow half-brother to Arphaxad I, Gomer took command of the Italics who owed their original presence in Europe to Arphaxad as Sicilian Adranus and Latin Saturnus.

As Beli the Great, Eber had planted the British Celts in Britain. He then took command of Celts in North Africa. He adopted a name that reflected the struggle of the Gutians against the Akkadians. He was now known to the Celts as Mider, equivalent to Indian Mitra and Iranian Mithras, hero god of the cult of Mithraism which celebrated the overthrow of Naram Sin's Akkadian Empire as the motif of bull-slaying. Naram Sin's biblical name Nahor is based on a verb to “snort,” like a bull. This animal symbolized the lunar cultus which Naram Sin favored at its center Ur. The Iranian heirs of the Gutian war against this Akkadian ruler pictured the empire as a giant bull and its heroic conqueror Mithras as a bull-slayer. Bull fighting became traditional in Spain because Iberia owes its origin to Eber. The image of a warrior with sword in hand stabbing a bull on the floor panel of the Gundestrup Caldron reinforces the impression taken from the Teutates panel that Tubal-Eber was the Noahic patriarch most responsible for creating the pictorial tradition of the Caldron.

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The imagery of this silver pot, therefore, not only tells the story of the early postdiluvian world but does so from the viewpoint of a patriarch no longer allied to Sidon-Gudea but hostile to the latter's vision of Ningirsu, the Akkadian Empire. This alien viewpoint belonged to Tubal-Eber, Celtic Beli the Great and Mider. Unlike Sidon, his grandson Eber had been deeply mortified by the murders that his treachery caused at Metelis. He repented of his part in the Akkadian scheme, rallied to the memory of his murdered son Peleg and his fellow vassals of Japheth and adopted a reading of postdiluvian history that ended with the Teutates alliance and the bull-slaying assault on Agade. In order to interpret the nature of his repentance, it is essential to review the motive behind his treachery in the Nile Delta.

The founder of the Akkadian Empire was his grandson and second heir Reu through Peleg. Because Peleg had reigned as a Sumerian for so long—the ninety years of Lugalannemundu—he had virtually become a Sumerian. In the Ennead cosmos worked out after the fall of Aratta there was no place for the Sumerians although they appear as the flood wave in the image of Ningirsu. The original roots of the Sumerian-speaking stock in Sumer were originally no deeper than any of the other ten protoplasts such as the Hellenes, Teutons or Uralo-Altaics.

The nature of Gudea's dream of Ningirsu implies that he kept the membership of the Sumerians in the empire a secret from whoever had agreed to the Ennead design. An interpretive challenge is to determine who was deceiving whom on the eve of the tenth era. The Ennead and image of Ningirsu were two competing dispersion models. The Ennead places the Egyptians at the center and Semites in a surrounding ring and presumably consigns the Sumerians to the same outer darkness as the Finno-Ugrians of the northern branch. The Ningirsu image subordinates the Egyptians to Semites and includes the Sumerians as the flood wave complementary to the Semites. Because the story of Gudea's dream is localized at Lagash, the conclusion to be drawn is that Lagashite Ur Nanshe understood the Ningirsu scheme from the outset of the ninth era. The worship of Ningirsu was, in fact, tantamount to the understanding that Sumerians would continue to occupy Sumer in perpetuity.

The alacrity with which Shem and Peleg adopted their Sumerian reigns as Lugalzaggesi and Lugalannemundu may suggest that they also knew the Ningirsu scheme. But that suggestion is

misleading. They were concentrating on Sumer in order to familiarize themselves with the non-Sumerian protoplasts which they were about to remove from the land. Peleg's preoccupation with Sumer in the ninth era implies that he was preparing to extract them from Sumer as Shem was about to extract the Hellenes. The proper Sumerian patriarch Dumuzi the Shepherd was posthumously assigned the name Togarmah in the Japhethite fourteen. The curious Armenian tradition of descent from Togarmah implies that Armenia was the intended homeland of the Sumerians in the Ennead design.

Allowing the Sumerians to remain in Sumer must have possessed special meaning for Sidon-Gudea. The story of the Ningirsu dream implies that it was the will of God. What was the alternative for believers in the Egyptian First Ennead? It was to free Sumer of the Sumerians in order for the Egyptians at Sippar to take possession of Sumer rather than migrating to Upper Egypt. In that way Egyptians would fulfill the promise of the Ennead to control the center of the world by possessing both the Nile Delta and the Lower Tigris-Euphrates. At the approaches to both the Upper and Lower Seas, they would control the world in the name of Ra.

So the Egyptians at Sippar were being deceived by those who knew the logic of Ningirsu's image. The deception impacted other nations as well. If Upper Egypt had not been colonized by Egyptians, some other nation would have settled there. The later scheme of the "Empire of Teutates" tells us that that nation was the Teutonic protoplast at Kish. Peleg and Joktan are so deeply embedded in the Teutonic pantheon that they figure as ignorant victims of the Ningirsu scheme along with the Upper Egyptians. Leaders responsible for creating the Akkadian Empire deceived Egyptians into thinking they would possess Sumer and Teutons into thinking they would possess a share of Egypt.

This pattern of deception involved both Sidon and Japheth as they appear in the *Myth of Adapa*. Japheth-Gizzida, Sidon-Gudea's personal god Ningishzida, "disappeared from the land" in order to begin colonizing Upper Egypt. He would not have done that if he had not realized that the Egyptian protoplast at Sippar was destined for Upper Egypt rather than Sumer. Japheth's collusion with Sidon accounts for the exterior Boxer-Dancer panel of the Caldron. The panel shows the "solar" antediluvian as a nattily groomed figure with braided hair, beard and moustache. Like the other antediluvian males he is shown in the *ka* posture symbolic of political authority.

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The panel shows a male figure to the left in a pugilistic posture with hands raised to shoulder length in front and a dancing or leaping figure to the right.

Japheth was associated with two primary races, the Egyptians whom he originated and the Indo-Europeans whom he inherited. The pugilist represents the pugnacious Aryans of the Japhethite fourteen, whose purpose was to act as colonial watch dogs to oversee the dispersion from Aratta. The figure to the right is leaping in reaction to a diminutive rider on the back of a horse which is rushing toward her feet. The image represents Japheth's other race, the Upper Egyptians as driven from their place in Mesopotamia. If the structure of the design is read as north-top cartographic, the Egyptians at Sippar are balanced by the Japhethites to the west as if the Japhethite captains formed up in Martu before advancing into their colonial positions in the Aryan outer ring. We have seen that the Amurru protoplast derived from Japheth's son Seba. Japheth became the Amorite king Zuabu, an admittedly Semitic name, in order to host the Japhethite fourteen prior to their adventures as captains of the Indo-European counter-dispersion. When the Japhethite captains left Mesopotamia for Martu, their departure served to deceive the Egyptians of Sippar into thinking that their place in Mesopotamia was secure. Because Martu was Ham's original claim land, their greatest fear would have been that that undesirable desert territory would become the "land of Ham" and the place reserved for them as Ham's inheritance.

Ham's exterior "Dragon" panel is decidedly tragic in mood as though to reinforce the Hellenic concept of Ham's sons as fallen Titans. The facial features are decidedly concave and "Dantesque" in keeping with Ham's descent from Abel through the Red Matriarch Tiamat. There is a rather scanty, curled beard and the face is otherwise smooth shaven and as gloomy as the artist could make it. Each hand upraised in the *ka* posture holds a dragon identical in design. Most remarkably a double headed serpent at the base of the panel strikes right and left to bite off the lower limbs of a pair of male victims in reclining posture. Each victim reaches upward as though in pain or supplication toward the head of the god.

The tragic theme of the panel points to the "blood of Kingu," assigned to Ham as the antediluvian son of the Red Matriarch Tiamat. The two figures with severed limbs are the western and eastern branches of the Aratta dispersion with their remote

extensions by sea to America and Oceania. In that sense the panel testifies to the horror of a scheme which banished the Red and White Matriarchs to the ends of the earth without communication to the heartland of the Noahic world. As complements the two dragons represent the northern and southern branches of the Aratta dispersion. The circumpolar constellation of Draco associates the north with the image of a dragon. To press a point, the constellation of Hydra near Orion can be taken as a correlative dragon of the south. In any case these creatures are depicted as monstrous because made up of a synthesis of diverse elements derived from the Aratta super colony and dispersed against their will. The dragon motif agrees with the *Babylonian Genesis* where the forces of Tiamat are likened to dragons.

The panel contradicts the *Babylonian Genesis* by laying the blame for the Aratta catastrophe on Ham rather than Peleg and the Red Matriarch. It is as though to blame Anshar rather than Kingu and Tiamat. The contradiction reflects the political viewpoint of the Celts and all Europeans in opposition to the Semites of Agade. Ancestors of the Europeans knew that Ham originated the Semitic stock. Their war against the Akkadian empire translated into the view that Ham was the villain responsible for the woes of the human race. As Teutates Shem persuaded the Europeans under his influence to adopt the contempt that he (as Mummu) felt toward Ham in the fourth era. The Dragon panel, therefore, sums up the same theme as the *Babylonian Genesis* but from Mummu's viewpoint, that is, Shem's viewpoint.

A particularly telling detail of the exterior panels is that only six of the eight antediluvians wear the Celtic torque around their necks. The figures representing Shem and Noah do not. If we take the circular design of the torque to represent Noahic "Atum" or unity, the omission displays in graphic form what happened to Shem-Mummu and Apsu-Noah when Sidon took action against them. In some sense they were expelled from the world community which they had created. This expulsion, however, may well have been voluntary. Both Shem and Noah embraced the Ishkuship or Yahweh cultus. They anticipated the separatistic culture of Mosaic Israel, also built on the name Yahweh, whose self-revelation with the words, "I am that I am," implies the defiant autonomy of God from any human limitation or confining norm. The absence of the torque from Shem and Noah tells us what we already knew but in authoritative picture language. If the other antediluvians literally wore the torque,

the absence of it from the two indignant males made a statement as emphatic as Jewish circumcision.

Noah's features in the panel of the Boar-Holding men are designed to make an impression of race. As a descendant of Seth, Noah conformed to the Asian or Mongoloid race. The depiction broadens his face, raises the cheekbones and flattens the nose in keeping with Seth's likeness to Adam, the kinship of Mongoloid to Negro. The facial type differs most widely from the most Caucasoid looking faces— those of the dapper Japheth and his mother, the White Matriarch of the "Sphinx" panel. There is a much greater difference between Noah and Japheth than between the Yellow Matriarch and White Matriarch. Noah is so different from the others that the artist may be trying to show that he had Negro as well as Asian blood. If so, he qualified as a second version of black Adam even more than we suspected. The Black and Yellow Matriarchs were not represented in the Ark by antediluvian sons. If Noah was both yellow and black, the omission of yellow and black antediluvian sons is explained as an attempt to achieve balance by filling the Ark with two sons by the White Matriarch and one by the Red Matriarch.

The two Boar-Holding Men represent Noah's sons as holding the iconoclastic Ishkurship even though Japheth's destiny differed from Shem's in retaining the torque as Shem did not. Just what Sidon-Nudimmud did to Noah-Apsu and Shem-Mummu in stripping them of the torque remains a mystery. It was something very definite and objective enough to be agreed upon by the Noahic community.

The Red Matriarch's panel of the "Braided Goddess" is the most elaborately cartographic in the Caldron. It represents the Arabian Peninsula, Ereshkigal [Havilah-Tiamat]'s realm of the underworld. The designer of the Caldron has taken care to demonstrate the uniqueness of the Red Matriarch's quasi-empire in Arabia as a splinter from the rest of Noah's family who passed from Yemen to build the colonies of Sumer. The goddess raises only one hand as though possessing only half the power displayed by the four antediluvian males' *ka* posture. In the raised hand she holds a bird, the standard sign of the aerial Enlilship of the Semitic stock, whose antediluvian homeland was Havilah (Arabia), the name taken both by the Red Matriarch and her son Ham in the Volkertafel.

The theme of the panel is death. The goddess cradles a corpse in her other arm. It represents Mot-Hazarmaveth's land of Hadramaut. The corpse of an animal lies on its back in Yemen where

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this theme of death was established by Noah's curse. Because ancient Yemen was known as Sabaea, the Joktanite polarity of the whole panel suggests that this animal may be associated with the Joktanite Sheba, the Yellow Matriarch as victim of the action taken against her husband Shem. To the animal's left, in the relative position of Ethiopia, a female with a headdress identical to the chief goddess sits on her right shoulder. Given what appears to be Negroid features, the goddess represents the Black Matriarch, Kali, goddess of death, Ophir, second Joktanite captain of the southern branch after Hazarmaveth. This smaller goddess wears the torque, indicating her membership in the same fellowship with the other antediluvians. The exterior panel of the Black Matriarch is missing from the Caldron.

An attendant female stands in profile to the upper right with hands raised in supplication but superimposed on the image of the goddess' hair. Given the story of Inanna's descent to the underworld to encounter Ereshkigal [Havilah-Tiamat], the figure represents Inanna in that fifth era stage of her career. This figure lacks the torque. Inanna reappears in the Celtic pantheon as the war god Medb and is shown as such in her own interior panel wearing the torque. The contrast between the attendant's image and Medb's image suggests that the torque signifies deity. Inanna's descent to Arabia in the fifth era was part of her deification process.

The Braided Goddess panel was also connected in some way with the creation of the Joktanite clan, which this panel celebrates. In addition to the two goddesses Havilah and Ophir, the two corpses Hazarmaveth and Sheba and the attendant Inanna-Uzal, the panel includes four zoomorphic figures: the bird in the goddess' hand, a lion leaping straight upward above Ophir's head and two heraldic birds on either side of the chief goddess' hair. Cartographic logic identifies the lion with Egypt; but it and the other creatures may be intended to represent code for additional members of the Joktanite clan. In any case the death theme of the panel carries over to the ordinal branches of the Ennead system according to the concept of distant banishment as death shared by the Joktanite captains of the dispersion from Aratta.

The symbolism of the torque can be articulated by noting which figures wear it and which do not throughout the Caldron. In the interior panel of Taranis, for example, this god adopts the *ka* posture but lacks the torque just like the figures of Shem and Noah in the

outer panels. Taranis is Shem's son and heir Arphaxad. We can conclude that he forfeited the torque for the same reason as his father. That is why his daughter Inanna had to plead for it. In the interior Cernunnus panel, this figure of Peleg not only wears the torque but holds up a second one in his right hand as though reserving the right to bestow it on someone else.

The torque figures as a symbol of Noahic "Atum," divine unity resident at first in the eight antediluvians. Comparison of the Cernunnos and Medb panels with the exterior panels suggests that this honor remained limited to an octad. "Atum" was to be maintained by an elite set of eight persons. When Noah and Shem lost this honor, two torques became subject to negotiation. In the First Kish order of the Cernunnos panel Peleg maintained the torque forfeited by Shem. The stag motif that dominates the core of this panel dominates Shem's own exterior "Stag Nature" panel where Shem in the *ka* posture holds up two dead stags. *Origin of the Nations* interprets these stags as the two linguistic stocks Shem claimed by right of the dual name "Yahweh Elohim." But the universal sign of the Semitic Enlilship is a bird. The stag symbolizes Shem's original stock, the Indo-Europeans. The two stags of the panel represent the Centum and Satem divisions of the Indo-European race.

In the Cernunnos panel, the second torque— the one in Cernunnus' right hand— is the one lost by Noah. It reappears as Medb's torque in the Medb panel, which symbolizes the Erech Aratta war of the eighth era when both sides were vying for Inanna-Medb's favor. Peleg has bestowed Noah's torque on his great-grandmother Inanna at the transition from the seventh to the eighth era. Three interpretive issues face us at this point: (1) how did Peleg gain control two of the torques lost by Noah and Shem? (2) why did he bestow it on Inanna? and (3) how did this decision influence the vilification

of Peleg-Kingu in the *Babylonian Genesis* and the dire outcome of banishing the populace of the Aratta super colony to the ends of the earth?

The king-maker Sidon, who stripped Noah and Shem of their torques, handed them to Peleg at the outset of the seventh era. *Origin of the Nations* errs in interpreting Sidon as a mere partisan. This priest of El Olam stood above all factions or thought that he did. After stripping Shem of the torque in the fourth era, he raised Shem

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to power by "building Bal's palace" and fashioned this patriarch into the Olympian Zeus in the tenth. At the opening of the seventh, the Hamite faction had discredited itself so completely in the Tower of Babel scheme that Sidon realized that he must honor Shem's faction by handing the two lost torques to a member of Shem's faction. He chose Peleg. When the eighth era began and the Hamite faction was due for its return to a place in the sun, Sidon persuaded him to hand the remaining torque to Inanna and all the more so because she was in process of contributing the Hellenes to the "Stag Nature" race of the Aryans. As possessor of the torque Inanna-Medeb held the balance of power in the Erech-Aratta conflict.

Of the antediluvian males, only Ham and Japheth retained the torque. Ham defined the Hamite faction; and Japheth was just as clearly devoted to the faction of Shem and Noah. Peleg represented the Aryan stock created by Shem and inherited by Japheth. He died at Metelis fighting for the same cause and never deviated in his loyalty. The antediluvian females, who all wore the torque, were divided in partisanship. The Red Matriarch favored her son Ham until she went off on her own and formed an alliance with Peleg-Kingu. The Black Matriarch is shown as her subordinate in the Braided Goddess panel. The Yellow Matriarch remained loyal to her husband Shem; and the White Matriarch, to her postdiluvian son Canaan at the heart of the Hamite faction.

The reason that Sidon-Ea expressed such horror at the alliance of Kingu and Tiamat is that this alliance threatened to upset the factional balance needed to maintain the tradition of alternating eras of Hamite and Shemite dominance. The only Hamite partisans wearing the torque at the time of the Kingu-Tiamat alliance were Ham and his wife the White Matriarch. They had counted on Tiamat's loyalty to her son Ham and the Black Matriarch's adherence to her as pictured in the Braided Goddess panel. Those two would have evened the tally at four torque-wearers in each faction. Tiamat's alliance with Kingu instantly doomed the Hamite faction to only two torque-wearing members.

That alliance, however, also muddled the waters by throwing Japheth in the opposite political direction. Japheth's hatred of Nimrod and the influence of his mother the White Matriarch caused him to join the Hamite faction to the extent of devoting his vassals to war against Aratta. This conversion of Japheth to the Hamite faction accounts for Sidon-Gudea's later adoption of Japheth-Ningishzida as

his personal god. With the addition of Japheth to their cause, the Hamite faction consisted of three torque-wearers and would achieve parity if Inanna-Medb proved to be true to her spiritual master Sidon-Enki.

Sumerian legends of the Erech-Aratta war reveal the importance of Inanna as the goddess claimed by both cities. Accordingly the Medb panel celebrates this war as her war. We have suggested that the war ended when Eber-Tubal persuaded the populace at Aratta to lay down their arms. The outcome probably owed as much to an agreement between Peleg and Medb-Inanna as the two postdiluvian torque-wearers. When Japheth and the Japhethites turned against Aratta, Sidon saw the opportunity to restore parity between the two factions by working through his protégé Inanna. She persuaded Peleg to give up the fight in order to return to Mesopotamia as Lugalannemundu. He accepted this proposal as long as blame for the conflict would be traced back to Ham as source of the original rebellion against Noah. That blame is codified in the Dragon panel where the punitive, ordinal branches of the Aratta dispersion are attributed to him. The same logic explains why the ordinal branches are dealt with in the Egyptian First Ennead. As the "land of Ham," Egypt played host to the dispersion scheme as though it were Ham's responsibility. The First Ennead places Egypt at the core of the world, Semites in the inner ring, Indo-Europeans in the outer ring and the rest of mankind at the ends of the earth.

Origin of the Nations gives the Medb panel a cartographic value based on two assumptions— an equation between Aratta and Isfahan and a complementary reading of the Medb, Taranis and Cernunnos panels in spatial terms in Iran, Syrian Mesopotamia and Mesopotamia. Whatever the cartographic value of these three interior panels, their primary value is historical. They refer to three different periods in a way not fully grasped in 1983. The Cernunnos panel remains as interpreted then, referring to Peleg-Cernunnos' First Kish regime of the seventh era and with a limited cartographic value in representing the protoplasts at various Sumerian cities. The Medb and Taranis panels remain to be re-interpreted, retaining the central premise that Medb is Inanna and the subject of her panel the Erech-Aratta war of the eighth era.

The designs of the Medb and Taranis panels are quite similar. The principal figures, Taranis and Medb, are father and daughter,

Arphaxad I and Inanna. So the referential value of the two panels is strongly analogous, meaning that the subject of the Taranis panel must have complemented the eighth era and Erech-Aratta war closely. Both rectangular panels contain upper and lower registers with the principal figures in the center of the upper register. In both the lower register is filled out chiefly with griffins— bird-headed winged lions. In the Taranis panel there are three of these all moving toward the right and interrupted by a ram-headed serpent. It lies directly below an upper register figure with a horned helmet turning Taranis' wheel to the left of the god in the *ka* posture on the right side of the wheel. These upper register figures are flanked by spotted predatory beasts as though leopards moving to the right.

In the Medb panel there are only two griffins in the lower register, opposed in posture and interrupted by an open-mouthed, toothed, predatory beast moving to the right. Rosettes flank the goddess at the base line of her bust at the transition from the upper to the lower register. The goddess is flanked in the upper register by a pair of opposed, spotted creatures with trunks as though elephants. The two panels are much alike in that the principal animals are five in number, three in the lower registers and two in the upper. Analogy governs the two in many respects. They were clearly planned as complements and must claim a complementary reference.

In order to interpret these complementary panels, a first step is to discover the theme of the Taranis panel comparable to the Erech-Aratta war of the Medb panel. Once this is done, the pentad construction of the zoomorphic figures in both designs will become clear. Thus far we have not established any event in which Arphaxad I-Taranis took the leading role. We have seen only that he belonged to the Joktanite fraternity and played a role as the Joktanite captain Hadoram in the dispersion of the western branch. What the Taranis panel suggests is that Arphaxad took command of the entire Aratta colony after the war and prior to its dispersion, presumably for the balance of the eighth era before beginning the distant colonization process at the start of the ninth. The Gallic creator of the Caldron dwelt on this theme because the Gallic Celts belonged to the western branch and remained with Arphaxad as the dispersion began.

In a cartographic sense, therefore, both panels refer to Aratta. They differ in respect to leadership and chronology. The Medb panel pictures Aratta under the domination of Inanna before the capitulation to the Erechite army; and the Taranis panel, the same

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city under Arphaxad I after its defeat. Tiamat's army at Aratta consisted of eleven "monsters" under eleven Joktanite chiefs. Of these only eight were required for the dispersion plan. The other three Joktanites returned to Mesopotamia at the head of a Semitic and Hamitic populace destined to become the Akkadian Empire. As in Ningirsu's image the griffin bird-lion represents a union of Semite and Egyptian. So the three griffins in the lower register of the Taranis panel represent the populace chosen to return to Mesopotamia under the three Joktanite chiefs not required for the dispersion. In the Medb panel a savage open-mouthed beast appears in the middle of the lower register to depict the force that sallied from Aratta to face the Erechite host. This beast becomes one of three griffins in the Taranis panel to signify that that army was destined to return to Mesopotamia with the rest of the Semitic-Hamitic forces.

The Cernunnos, Medb and Taranis panels, therefore, featured events of the greatest concern to Gallic Celts who wished or needed to know what had become of their ancestors in the period when they lost contact with the Mesopotamian heartland. These events were confined to the sixty years of the seventh and eighth Noahic era from 2338 to 2278 B. C. The Teutates panel leaps forward to 2178 because Celts were then drawn out of Europe to North Africa within striking distance of the Akkadian Empire, whose ancestors they had last seen at Aratta.

A theme of equal importance is why the designer of the Caldron should have memorialized the eight survivors of the Flood with a clarity unknown to Sumer, Akkad, Egypt, Iran or India. An even greater issue is why these cultures of the heartland should have failed to do as the Celts did. The answer that operated throughout *Origin of the Nations* is that Sidon, who influenced all these cultures, was a diabolical propagandist who would stop at nothing to lay the foundations of polygenetic atheism by suppressing all clear knowledge of Noah's universal family. This version of Sidon not only overthrew Noah's authority but suppressed all knowledge of Noah's role in generating the human race in order to destroy billions of souls by causing them to shun the Bible through the assumption that man owes his origin to random anthropoids.

This harsh view of Sidon has lapsed over the years since 1983. The tribute to Canaan's eldest son at the close of the previous chapter is heart-felt. In the final analysis, Mesopotamian ignorance

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of Noah's family was the work of God in making the human race dependent on the Hebrew Bible for such knowledge. The question is how this ignorance of Noah's family took shape. Instead of remembering their ancestors, Mesopotamians were taught things like the "blood of Kingu."

We have presented a theory about the authorship of both the *Babylonian Genesis* and the text of Genesis 9-11 by the same Mesopotamian author Nimrod. That theory arises from a remarkable tact exhibited by the selection of complementary subject matters in these two texts when laid side-by-side. That same principle of tact suggests why the exterior panels of the Caldron should display so plainly what no Mesopotamian text ever confesses. Authors such as Sidon, Nimrod and Sidon's grandson Eber determined to divide the memorial heritage of their race among themselves.

Eber's personal involvement in the Erech-Aratta war and the tragedy at Metelis explains why he should focus on these events in the interior panels of the Caldron. But why did he become the exclusive custodian of the diluvian eight? If the tragedy of polygenesis is traced back to the exclusivity of the Caldron, the tragedy can be blamed on the mute pictorial medium of that work. Like medieval Catholic art prepared for illiterate peasants, the Caldron fell into the hands of a people ill-prepared to appreciate its real significance. Imagine what would have happened to European learning in the late eighteenth century if Eber had left a written testimonial to the Noahic heritage in an Indo-European language such as Celtic. Discovery of the Indo-European system would only have strengthened the perceived authority of the Book of Genesis.

The issue, however, remains the tact practiced by Sumerian, Akkadian and Egyptian authors together with Eber's place in that scheme. The division of labors at work in these traditions saw to it that a comprehensive memory of the eight survivors of the Flood was attached to the Yahweh cultus only. That meant that it appears only in an Indo-European artifact and then again in Mosaic scripture under the impact of Moses' revival of the Yahweh cultus.

Eber's name, read in German as "Boar," and the boar insignia of his helmet in the Teutates panel singles him out as the custodian of the Yahweh tradition of Noah's panel of the Boar-Holding Men. Of all the early postdiluvians Eber was the one most associated with the radical separatist theme of the Yahweh cultus. Comprehensive knowledge of the diluvian eight depended on the worship of Yahweh.

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Creators of Sumerian, Akkadian and Egyptian literature deliberately avoided the subject as a sign that the worship of Yahweh did not pertain to them.

The glowing and effusive poem about Gudea's Eninnu temple centers in Ningirsu's image incorporating three of the theocratic principles— Semitic Enlil, Egyptian Ra and Sumerian Enki. It excludes Ishkur just as the Indo-European "Stags" were pushed to the outer ring of the cosmos beyond Ningirsu's triune inner circle. Ishkur took with him a conscious knowledge of diluvian monogenetic truth. To hear and believe in the story of the Flood as the source of all nations is to worship Yahweh in a manner categorically denied to pre-Jewish Semites, Egyptians and Sumerians. When God "hardened Pharaoh's heart" at the time of the Exodus, He did so on the basis of an ignorance implanted in the core of the cosmos by theocratic fiat.

So Sidon was not the liar I believed him to be in 1983. He did not suppress knowledge of Noah's family out of purely human guile or spite. In effect he worshipped God as Elohim, Yahweh Sabaoth and El Olam— as the creator, the lord of an ideal future and the mystical ruler of eternity. He did not and could not worship Him as the lord of separatistic struggle against false religion. To require him to have been otherwise would have been like requiring Pope Pius II to think and behave like Martin Luther. Sidon knew about the God of Storms as Sumerian Ishkur and even built a palace for Aliyan Bal, Rider of the Clouds. But he never became the priest of the Storm principle and could not reason like a Moses or a John Calvin. Sidon was not Shem. His grandson Eber became a genuine priest of the Storm principle but carried that religion beyond the geographic boundaries of the Middle East. He gave his separatist testimony in one form to the worshippers of Mithras and in another to a silver artifact which European scholars will not interpret until they revive the separatist worldview— the spirit of militant Protestantism that declares that something is fundamentally wrong with the world just as in the days before the Flood.

Look at the ethical difference between the grim face of Shem in the Stag Nature panel and the elegantly complacent Japheth in the Boxer-Dancer panel. We might as well be contrasting the faces of Protestant Rembrandt's portrait of sober Rev. Johannes Elison and a self-portrait by the handsome, joyous Roman Catholic diplomat-painter Rubens. Shem took after his father Noah and Japheth after his mother the White Matriarch. Separatism was never in Japheth's

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blood despite his nominal place in the panel of the Boar-Holding Men. When Sidon took Japheth as his god Ningishzida, he demonstrated the catholicity of a non-separatistic worldview common to both of them.

Sidon's paternal grandmother was the White Matriarch featured in the "Sphinx" panel of the Caldron. In the Eninnu poem Sidon-Gudea claims a spiritual relationship to her as Nanshe, the goddess who interprets the dream vision of Ningirsu. In the Sphinx panel the face of the goddess exhibits a placid smile unlike any other face in the exterior panels except her elegant son Japheth. Her hands are crossed over her chest in a ritual gesture that we might expect from an Egyptian; and we are reminded that the idealistic solar cultus that Japheth handed down to the Egyptians derived from his mother and was implanted in him as Ra Harakhti 120 years before the Flood.

To the upper left in the Sphinx panel stands a male hero wrestling with a lion. Klindt-Jensen's *Gundestrukpedelen* identifies this image as a Celtic version of Heracles wrestling with the Nemean Lion. In the upper right a leaping figure is identical to the one in the same relative position in the Boxer-Dancer panel, weaving together these panels of the White Matriarch and her son Japheth. The Sphinx panel exhibits both her antediluvian sons Shem and Japheth as in their father Noah's panel of the Boar-Holding Men but with a strong difference in ethical emphasis. The Heracles image expresses a mother's pride in Shem's character as a hero. The leaping figure shows the same Egyptian protoplast as in the Japheth's panel and personifies him as father of the Egyptian race despite its transference to Mizraim son of Ham.

Zimmerman names Heracles' struggle with the Nemean Lion as the first of his labors when he was aged sixteen. Given our conception of the Twelve Labors as code for the first twelve postdiluvian eras, this first labor indicates an event occurring in the first era, not when Shem was only sixteen but rather sixteen years after the Flood in 2502 B. C. Shem no doubt performed just such a feat in that remote year and established his reputation as a Samson-like hero. The White Matriarch's panel celebrates this feat as a source of pride but without saying anything about the spiritual heroism of Shem's Yahweh cultus, which was alien to her.

Finally the "Trinity" panel of the Yellow Matriarch differs from the others in showing two male gods in the *ka* posture to the upper

right and left. The bearded one to the left lacks the torque and bears an unmistakable resemblance to Taranis in the Taranis panel— her son Arphaxad I by Shem. The clean-shaven one to the right is a male and yet resembles the goddess herself. He wears the torque. In view of the exclusivity of torque, this god requires careful identification. He differs from all the antediluvian males and is not to be identified with any of them. He is one of the postdiluvian sons of the Yellow Matriarch distinct from Arphaxad and a recipient of the torque at a time when one of the two lost by Noah and Shem was free to be bestowed.

To interpret this smooth-shaven, torque-wearing god requires further analysis of the Taranis panel where the figure who attends to Taranis' wheel of mutability wears the same sort of horned helmet as Peleg in the Teutates panel. The attendant is in fact Peleg. The Taranis panel depicts the arrangement at Aratta immediately after the fall of that remote city state to Erech. As Kingu of the Babylonian Epic Peleg has suffered defeat and lost the torque which he wore as Cernunnos in the First Kish order. The smooth-shaven god of the Trinity panel is a son of the Yellow Matriarch who has taken over the torque from Peleg at the fall of Aratta.

The nations who most profited from the fall of Aratta were the Akkadians and Egyptians represented by the three griffins in the lower register of the Taranis panel. The nominal patriarch of the Egyptians is Ham's son by the Yellow Matriach, Mizraim. Celtic tradition features Mizraim as Mynogan (Min-Oceanus). The Trinity panel shows why. Mynogan-Mizraim took over the torque lost by Peleg at the fall of Aratta— the foundational event in Celtic origins. The god to the right in the Trinity panel is the Yellow Matriarch's son by Ham, Mizraim, Celtic Mynogan, the personification of Hamite Egypt.

Eber's vassalage to Mizraim as Beli the Great "son" of Mynogan dates from the same scene. He shared in the victory over Aratta as one of the eight Erechite heroes and swore vassalage to Mizraim as to the inheritor of the Egyptian race created by his Aryan lord Japheth. He would not have done so if Mizraim had not received one of the eight torques symbolic of "Atum," the holy unity underlying the Noahic cosmos. This vassalage was not supposed to supersede his prior vassalage to Japheth; but in Eber's mind it may have done so at the moment that he betrayed the entire Japhethite clan to Pharaoh Narmer in Egypt.

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The Trinity panel, therefore, shows the Yellow Matriarch with her sons by Shem and Ham— Arphaxad I and Mizraim. These two appear in Celtic tradition as Taranis and Mynogan. Eber, author of the Gundestrup design, was the great-grandson of the first and vassal of the second. Emphasis on the vassalage of Beli the Great to Mynogan raises the issue of why Eber appears in the Volkertafel as a vassal of Japheth— Tubal— rather than as a vassal of Mizraim. Indirectly Eber *does* appear in the Mizraim section of Genesis 10.

Origin of the Nations assigns to the Masluhim ("Casluhim") of Genesis 10:14 two pantheon names, Celtic Bile and Teutonic Byleist. These should have been assigned to Eber instead. Bile is a variant of Beli the Great and Byleist suggests what happened to Eber's secondary vassalage to Mizraim. Although a double Volkertafel identity is unthinkable, 10:14 adds the words, "from which came the Philistines." The Masluhim were the North African Massylians where Celts settled in their attempt to overthrow the Akkadian Empire. The names Bile and Byleist refer to Eber as the head of Celts and Teutons who settled in Massylian territory. The Teutonic name Byleist provides a source for the name "Philistim." The note in 10:14 implies that the Philistines were a fragment of the Teutates colony in North Africa.

The Philistines worshipped the god Dagon, Noah as father of Shem-Aliyan Bal. This exclusive focus on Noah is entirely foreign to the Mesopotamian pantheons where Noah is nothing more than a waterlogged Apsu and pathetic Ziusudra-Utnapishtim the Faraway. The only other culture to worship Noah to any degree was the Aryan worshipers of Indra. Some of these Aryans of India derived from the same Phoenician coast where Eber had set out to colonize Britain as Beli the Great. The Philistines arrived at the southern part of that same coast in Old Testament times. Their devotion to Dagon-Noah derived from the same dimension of Eber's mind that placed the family of Noah in full detail in the Caldron.

The linguistic orientation of the Philistines remains unknown to me; but, if it had been Celtic or Teutonic, they would have returned to Europe after the defeat at Metelis. Instead they became a free radical in the Aegean and settled on the Semitic coast where the people of Noah-Indra had once been and where Shem had left his name as Aliyan Bal of Ugarit. They may well have sought out Palestine because they associated the name "Hebrew" with Eber,

their patriarch or ruler Byleist, who taught them to worship the maligned father of postdiluvian mankind Noah.

As remote as they seemed, the Philistines and Hebrews owed their nominal origin to the same patriarch Eber. Of course any race of monogenetic mankind can claim identity from any of the patriarchs in its genetic line. The Philistines and Hebrews singled out Eber through two separate channels of tradition. Abraham descended from the East Semitic Akkadian Emperors, whose founder Sargon was Eber's grandson. The question is why Abraham's family should call themselves "Hebrews" rather than "Pelegites" (Phrygians) or "Sargonians." For that matter they could have reached further back and called themselves "Noahites," "Shemites," "Arphaxadites," "sons of Inanna," or "sons of Marduk" (Shelah, Eber's father).

They received the name "Hebrews" because of some understanding about Eber's political or spiritual contribution to what the post-Akkadian Abraham became under the tutelage of El Shaddai. In leaving Ur Abraham broke with the Akkadian world, which had antagonized so many members of the Volkertafel and slaughtered some. In doing so he broke with the heritage of Shem's line below Peleg. As Semites Abraham's people felt closer to Eber than to Peleg, who had given his name to the Indo-European Lydians and Phrygians. They chose not to identify with Shelah-Marduk because of that patriarch's high importance in the mythology of Akkadian Mesopotamia. From Genesis 14 we learn that Abraham spent time with Melchizdek-Shem, who could have informed him about the political-spiritual characters of the men who intervened genetically between the two of them. Logically Melchizdek singled out Eber as the appropriate patriarch for a Western Semite such as Abraham had become. Another consideration is that Eber died 430 years after the Flood about the time Abraham was eighty. That death may have affected the "Hebrews" in the same way that Noah's death 350 years after the Flood influenced the Philistines in their choice of Dagon. West Semites who joined Abraham's retinue at the time of the war of Genesis 14 were no doubt Semitic-speaking descendants of Eber like Abraham himself.

So the Hebrews and Philistines of Palestine, Iberians of Spain and British Celts all bear the stamp of the prince of the boar insignia. Each received a "piece of Noah" through Eber's channel: Hebrews in the Bible; Philistines, through the worship of Dagon; Iberians,

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through the bull-fighting motif of perpetual war against Naram Sin's Akkadian Empire; and Britons as linguistic kinsmen, at least, of the Gallic owners of the Gundstrup Caldron. Given the Welsh penchant for mixing third millennium mythology with affairs of more recent vintage, it is likely that Vortigern, who betrayed Britons to Saxons in the fourth century A. D., first entered British tradition as the Eber who appears twice in the Teutates panel because he betrayed the Japhethite princes to Narmer and the hated Akkadians. The water of tradition that flowed down from Noahic times to ancient cultures was often muddy and sometimes bloody.

Despite what has been said about the Mesopotamian incapacity to appreciate Noah, the Sumerians present an authentic version of the Flood in the *Epic of Gilgamesh* just as the *Babylonian Genesis* yields an authentically aggrieved version of Noah in poor Apsu. How readily these Mesopotamian traditions lend themselves to the smug, unbelieving, polygenetic tradition that these traditions gave us the "Flood myth!" To what purpose? To insult the Bible.

The purpose of biblical revelation is to divide the human race into two great classes— believers and unbelievers, regenerate and unregenerate. It accomplishes this task on every page and in every topic. The name Noah means one thing to a believer and another thing to a non-believer. The phrase "Flood myth" springs involuntarily into the mind of a polygenetic non-believer who gazes at ancient Mesopotamia and finds a reflection of his incapacity to achieve focus. A separatistic understanding of the Bible equips the mind to focus on Noah's family and appreciate the exterior panels of the Gundestrup Caldron. Without a personal relationship to the Yahweh cultus, these realities fade into hapless generalities about early man.

- - Fin - -

Appendix A.

The Gundestrup Code

Noah's Family Speaks



Panel of the Boar-Holding Men:

NOAH

Principal figure

Noah

Secondary figures

Shem and Japheth as priests of the Ishkurship, separatistic
cultus of Yahweh

Noah's Family Speaks



Stag Nature Panel:

SHEM

Principal figure

Shem

Secondary stags

Protoplasts of the Centum and Satem divisions of the Indo-European linguistic stock



Dragon Panel:

HAM

Principal figure

Ham

Secondary dragons

Northern and southern branches of the dispersion from Aratta

Secondary mutilated men

Western and eastern branches of the dispersion from Aratta

Noah's Family Speaks



Boxer-Dancer Panel:

JAPHETH

Principal figure

Japheth

Secondary boxer

Indo-European protoplast under leadership of the Japhethite captains

Secondary dancer

Protoplast of the Upper Egyptians as dislodged from Mesopotamia



Panel of the Braided Goddess:
THE RED MATRIARCH HAVILAH

Principal figure

Red Matriarch Mahadevi-Tiamat, Noah's wife, Joktanite captain
Havilah

Cartographic value

Arabian Peninsula

Cradled corpse

Joktanite captain Hazarmaveth as Hadramaut

Corpse of animal

Joktanite captain Sheba as Sabaea-Yemen

Secondary goddess

Black Matriarch Kali, Japheth's wife, Joktanite captain Ophir as
Ethiopia

Lion - Egypt

Bird in hand - General sign of the Semitic linguistic stock

Heraldic birds - West Semitic and East Semitic stocks of the "Great
Above"

Suppliant - Inanna as guest of the Red Matriarch Ereshkigal [Havilah-
Tiamat] in the fifth postdiluvian era



Trinity Panel

DURGA-SHEBA

Principal figure

Yellow Matriarch Durga, Shem's wife, Joktanite captain Sheba

Secondary figure with beard

Arphaxad I (Celtic Taranis) son of Shem and Durga

Secondary figure without beard

Mizraim (Celtic Mynogan) son of Ham and Durga



Sphinx Panel

UMA-JOBAB

Principal figure

White Matriarch Uma, Ham's wife, Joktanite captain Jobab

Secondary figure wrestling lion

Shem as Heracles wrestling the Nemean Lion

Secondary dancer

Protoplast of the Upper Egyptians as in *Boxer-Dancer Panel*



Cernunnos Panel

FIRST KISH ORDER

Principal figure

Peleg (Celtic Cernunnus) son of Eber as ruler of the Sumerian First Kish Dynasty in the seventh postdiluvian era

Cartographic value

Cities of Sumer centering in principal figure at Kish embodying the Centum Aryan protoplast

Stag =

Shem at Agade (pre-urban Akkad) embodying the East Semitic and Satem Aryan protoplasts

Lion =

Japheth (Egyptian Ra and Khenty-amentiu) at Sippar embodying the Upper Egyptian protoplast

Dog

Uralo-Altaic protoplast under Noah at Babel

Serpent =

Sons of Ham at Nippur embodying the Cushitic and Austronesian protoplasts

Antelopes =

Ham and Kali in exterior colonies at Martu and Elam with protoplasts of the West Semites and Dravidians respectively

Fish and rider =

Noah's Family Speaks

Eridu and Erech with protoplasts of the Amerindians and Sumerians under Sidon (Sumerian Enki) and Inanna

Opposed rams =

Ur and Awan with protoplasts of the Sino-Tibetans and Lower Egyptians under the two males of the *Trinity Panel*, Arphaxad I and Mizraim



Medb Panel

INANNA-UZAL BATTLE OF ARATTA

Principal figure

Inanna (Celtic Medb), daughter of Arphaxad I, Joktanite Uzal

Cartographic value

Aratta during the Erech-Aratta War, 2302 B. C.

Two elephants =

Populace of Aratta

Two griffins =

East Semite-Egyptian alliance against Aratta, prototype of the Akkadian Empire

Open-mouthed beast =

Army of Aratta



Taranis Panel

PRE-DISPERSION ARATTA

Principal figure

Arphaxad I (Celtic Taranis), the bearded god of the *Trinity Panel*, Joktanite captain Hadoram, head of the western branch of the dispersion from Aratta

Cartographic value

Aratta after the Erech-Aratta War and before the dispersion from Aratta

Wheel =

Sign of revolutionary mutability proper to the lunar cultus of Arphaxad I as Mesopotamian moon god Nanna-Suen

Attendant =

Peleg defeated, stripped of the torque and assisting Arphaxad to construct the Aratta dispersion plan

Three griffins =

Three divisions of the victorious Semite-Hamite alliance destined to become the Akkadian Empire

Ram-headed serpent =

Noah's Family Speaks

Remnant of the hostile beast of the Medb Panel, possibly the Gutian protoplast

Two leopards =

Northern and eastern branches of the dispersion from Aratta



Teutates Panel:

BATTLE OF METELIS SHEM and RIMUSH SACRAFICE

Principal figure

Shem (Teutates) sacrificing victim (Akkadian Rimush) on the eve of the Battle of Metelis, 2178 B. C.

Horseman with wheel insignia =

Arphaxad I (Celtic Taranis) son of Shem

Horseman with horn insignia =

Peleg (Celtic Cernunnus) son of Eber

Horseman with boar insignia =

Eber (Celtic Beli the Great) son of Shelah

Horseman with bird insignia =

Joktan (Celtic Esus) son of Eber

Infantry =

Enemy forces of Pharaoh Narmer



Bull Slaying Panel:

GUTIAN SACK OF AGADE

Historical value

Gutian sack of Agade in the seventh year of Emperor Naram Sin (Egyptian Narmer) in 2128 B. C.

Triplet design =

Transmutation of the three Akkadian-Egyptian griffins of the Taranis panel into three bulls symbolic of the ripened Akkadian Empire as based on the image of Ningirsu: East Semites, Egyptians and Sumerians



Mithraic Floor Panel

GUTIAN SACK OF AGADE

Appendix B

Annotated Sumerian King-List

The following list copies out the Sumerian King-List of Isin as translated by Samuel Noah Kramer but in an annotated format adapted to the present study. The original document is rich in chronological detail and invites chronological interpretation. The basic unit of Noahic chronology was the thirty-year era revealed by the generations of Shem in Genesis 11. The King-List rarely acknowledges this unit and contains chronological assertions of three types. Much of the earlier chronology is far too inflated to be

accepted in any sense. The terms that can be accepted are of two types. Lugalannemundu's reign of ninety years actually transpired but not within the stated limits at Adab. Instead these ninety years are a cumulative summary of a career covering three successive Noahic periods in three different political settings at three different locations— Kish, Aratta and Adab. Other cases such as the twenty-six years of Lugalzaggesi or the nine years of Rimush can be accepted at face value.

Five Antediluvian Dynasties

Fifth postdiluvian era. 2398-2368 B. C.

The five Sumerian locations named here complemented six others in making up the eleven colonies of the fifth era.

“After kingship had descended from heaven, Eridu became (the seat) of kingship.

In Eridu

Alulim [possibly Sabtecah son of Noah] reigned 28, 800 years as king;

Alalgar reigned 36,000 years— two kings reigned 64,800 years. Eridu was abandoned, (and) its kingship carried off to Badtibira.

In Badtibira,

Enmenluanna reigned 43,200 years;

Enmengalanna reigned 28,800;

Dumuzi, the shepherd [Togarmah son of Noah] reigned 36,000 years— three kings reigned 108,000 years. Badtibira was abandoned, (and) its kingship was carried off to Larak.

In Larak,

Ensipazianna [Seba son of Japheth] reigned 28,800 years— one king reigned 28,800 years. Larak was abandoned, (and) its kingship was carried off to Sippar.

In Sippar,

Enmeduranna [Arphaxad I son of Shem] reigned 21,000 years as king— one king reigned 21,000 years. Sippar was abandoned, (and) its kingship was carried off to Shuruppak.

In Shuruppak,

Ubartutu [either Lemech or Japheth?] reigned 18,600 years as king
— one king reigned 18,600.

(Total) five cities, eight kings reigned 241, 200 years.”

[Base-60 conversion total 67 years]

First Kish Dynasty

Seventh postdiluvian era. 2338-2308 B. C.

The sixth postdiluvian era is not represented in the King-List except through the term “Flood,” according to a politically motivated confusion of the Flood with the Tower of Babel event of the sixth era. The First Kish dynasty is the post-Babel order described in the Cernunnos panel of the Gundestrup Caldron, a system of tribal protoplasts analogous to the tribes of Israel in Genesis 49.

“The Flood then swept over (the land). After the Flood swept over (the land) and kingship had descended from heaven (a second time), Kish became (the seat) of kingship.

[EDITOR: Brackets = possible accurate reign. Prism's record divided by base-60 raised to power of 2 = actual length of reign: $Pr_{/B_2} = At$]

In Kish (**1st Kish Dynasty**)

Gaur [Peleg son of Eber] reigned 1,200 years as king; (.34)

Gulla-Nidaba-annapad reigned 960 years; (.27)

Palakinatim reigned 900 years; (.25)

Nangishlishma reigned years;

Bahina reigned years;

Buanum reigned 840 years;

Kalibum [Noah son of Lamech] reigned 960 years;

Galumum reigned 840 years;

Zukakip reigned 900 years;

Atab [Japheth son of Noah] reigned 600 years;

Mashda [Madai son of Japheth], the son of Atab, reigned 840 years;

Arurim, [Sabtah?]the son of Mashda, reigned 720 years;

Etana [Sidon son of Canaan], the shepherd, he who ascended to heaven, who made firm all the lands, reigned 1560 years as king;

Balih [Shelah son of Sidon], son of Etana, reigned 400 years;
Enmenunna reigned 660 years;

Melam-Kish, the son of Enmenunna, reigned 900 years;

Barsalnunna, the son of Enmenunna, reigned 1200 years;

Meszamug, the son of Barsalnunna, reigned 140 years;

Tizkar, the son of Meszamug, reigned 305 years;

Ilku reigned 900 years;

Itasadum reigned 1200;

Enmebaraggesi [Ham son of Noah], he who smote the weapons of the land Elam, reigned 900 years as king;

Agga [Canaan son of Ham], the son of Enmebaraggesi reigned 625 years.

(Total) twenty-three kins reigned 24,510 years, 3 months, 31/2 days. Kish was defeated (in battle), (and) its kingship was carried off to Eanna." [About 6.9 years]

The Eanna (First Erech) Dynasty

Eighth postdiluvian era. 2308-2278 B. C.

The Erech-Aratta War took place during the reign of the second king of the dynasty Enmerkar beginning in the sixth year of the era 2302 B. C. "Eanna " is a name for the land of Sumer appearing in the eight-land inscription of Lugalannemundu of Adab. Eanna is also the name of the cult temple of Erech, capital of the dynasty. Lugalbanda, third ruler of the dynasty is the hero of the war and becomes the hero god Marduk of the Akkadians, although the Sumerian pantheon claimed its own counterpart to Marduk, Asalluhe, a name possibly cognate with Lugalbanda's biblical name Salah or Shelah. Gilgamesh, the fifth ruler, is the hero of the *Epic of Gilgamesh* and also of a Sumerian legend narrating his struggle with Agga of First Kish, demonstrating the chronological overlap of these dynasties. Either Agga continued to reign at Kish in the eighth era or the legend pictures Gilgamesh as a leader in Erech in the late First Kish period of the seventh era.

"In Eanna (**1st Erech-Uruk Dynasty**),

Meskiaggasher [Eber son of Shelah], the son of (the sun god) Utu reigned (both) as *en* (and) king 324 years— Meskiaggasher entered the sea (and) ascended the mountains;

Enmerkar [Joktan son of Eber], the son of Meskiaggasher, the king of Erech who had built Erech, reigned 420 years as king;

Lugalbanda [Shelah son of Sidon and Inanna daughter of Arphaxad I], the shepherd, reigned 1200 years;

Dumuzi, the fisherman, whose city was Kua, reigned 100 years;

Gilgamesh [Elam son of Shelah], whose father was a nomad, reigned 126 years;

Urnungal, the son of Gilgamesh, reigned 30 years;

Udulkamma, the son of Urnungal reigned 15 years;

Labasher reigned 9 years;

Ennundaranna reigned 8 years;

Meshede reigned 36 years;

Melanna reigned 6 years;

Lugalkidul reigned 36 years.

(Total) twelve king reigned 2310 years. Erech was defeated (in battle), (and) its kingship was carried off to Ur." [.64 years]

Twelve Pre-Akkadian Dynasties

Ninth postdiluvian era. 2278-2248 B. C.

These twelve "dynasties," if they can be called that, represent a restoration of the First Kish Order in the aftermath of the Erech-Aratta War. Peleg returned to Mesopotamia as Lugalannemundu of Adab claiming the same control over the world that he enjoyed as Gaur (Cernunnos) of First Kish in the seventh era. The difference was that half the human race was now being dispersed from Aratta without returning to Mesopotamia. The most important city state of this period, Lagash, does not appear in the King-List. If it is added to the twelve dynasties, the total of thirteen matches the thirteen vassals of Joktan given in Genesis. Our study has assigned eight of these to the task of guiding the ordinal branches of the dispersion

from Aratta. The implication is that the regimes listed in this period in addition to Lagash represent the formalized half world distinct from the Aratta dispersion. Multiple dynasties at Kish, for example, represent distinct protoplasts targeted for dispersion from Mesopotamia in the tenth era at the rise of the Akkadian regime, which reserved Mesopotamia exclusively for Eastern Semites and Sumerians.

"In Ur (**1st Ur Dynasty**)

Mesannapadda reigned 80 years as king;

Meskiagnunna, the son of Mesannepadda reigned 36 years as king;

Elalu reigned 25 years;

Balulu reigned 36 years.

(Total) four kings reigned 177 years. Ur was defeated in (battle), (and) its kingship carried off to Awan.

(In Awan,...

There were three kings who reigned 356 years, but these names are destroyed in large part; the text then continues:) Awan was defeated (in battle), and its kingship was carried off to Kish.

In Kish (**2ed Kish Dynasty**)

. . . . [possibly Peleg son of Eber] reigned (more than) 201 years as king;

Dadasig [Shem son of Noah] reigned years;

Mamagal [Canaan son of Ham] reigned 420 years;

Kalbum [Sidon son of Canaan], the son of Mamagal, reigned 132 years;

Tuge [Nimrod son of Cush] reigned 360 years;

Mennumna [Asshur son of Shelah] reigned 180 years;

Lugalmu [Joktan son of Eber] reigned 420 years;

Ibbi-Ea [Shelah son of Sidon] reigned 290 years.

(Total) eight kings reigned 3195 years. Kish was defeated (in battle), (and) its kingship was carried off to Hamazi.

In Hamazi,

Hadanish reigned 360 years. (Total) one king reigned 360 years. Hamazi was defeated (in battle), and its kingship was carried off to Erech.

In Erech (**2ed Erech-Uruk Dynasty**)

. . . . reigned 60 years as king;

Lugalure reigned 120 years;

Argandea reigned 7 years.

(Total) three kings reigned 187 years. Erech was defeated, (and) its kingship carried off to Ur.

In Ur (**2ed Ur Dynasty**)

(the names of the rulers of the Second Dynasty of Ur, who were four in number and probably reigned 116 years, are destroyed). Ur was defeated, (and) its kingship carried off to Adab.

In Adab,

Lugalannemundu [Peleg son of Eber] reigned 90 years as king. (Total) one king reigned 90 years. Adab was defeated, (and) its kingship was carried off to Mari.

In Mari,

Ilshu [possibly Cush son of Ham] reigned 30 years as king;

. . , the son of Ilshu reigned 17 years;

. . reigned 30 years;

. . reigned 20 years;

. . reigned 30 years; . .

reigned 9 years.

(Total) six kings reigned 136 years. Mari was defeated, (and) its kingship carried off to Kish.

In Kish (**3rd Kish Dynasty**),

Ku-Bau, the innkeeper, she who made firm the foundations of Kish, reigned 100 years as "king."

Noah's Family Speaks

(Total) one king reigned 100 years. Kish was defeated, (and) its kingship was carried off to Akshak.

In Akshak,

Unzi reigned 30 years as king;

Undalulu reigned 12 years;

Urir (perhaps to be read, Zuzu) reigned 6 years; Puzur-Nirah reigned 20 years;

Ishu-II reigned 24 years;

Shu-Sin, son of Ishu-II, reigned 7 years.

(Total) six kings reigned 99 years. Akshak was defeated (and) its kingship was carried off to Kish.

In Kish (**4th Kish Dynasty**),

Puzur-Sin, son of Ku-Bau, reigned 25 years as king;

Ur-Zababa, the son of Puzur-Sin, reigned 400 years.

Simudarra reigned 30 years;

Usiwitar, the son of Simudarra, reigned 7 years;

Ishtar-muti reigned 11 years;

Ishme-Shamash reigned 11 years;

Nannia, the stoneworker, reigned 7 years.

(Total) seven kings reigned 491 years. Kish was defeated, (and) its kingship carried off to Erech.

In Erech (**3rd Erech-Uruk Dynasty**),

Lugalzaggesi [Shem son of Noah] reigned 25 years as king.

(Total) one king reigned 25 years. Erech was defeated, (and) its kingship was carried off to Agade."

Akkadian Dynasty

Tenth, eleventh and twelfth postdiluvian eras. 2248-2158 B. C.

All of the chronological information in this part of the King-List should be taken at face value except for the suggestion that the Gutian sack of Agade occurred later than the 90th year of the age, the

7th year of Naram Sin's reign. The Akkadian and Gutian periods overlapped beyond that point.

"In Agade (**1st Akkadian Dynasty**),

Sargon [Reu son of Peleg], whose father (?) was a gardener, the cupbearer of Ur-Zababa, the king of Agade who built Agade, reigned 56 years as king;

Rimush, the son of Sargon, reigned 9 years;

Manishtushu [Serug son of Reu], the older brother of Rimush, son of Sargon, ruled 15 years;

Naram-Sin [Nahor son Serug] the son of Manishtushu, reigned 56 years;

Sharkalisharri, the son of Naram-Sin, reigned 25 years. Who was king? Who was not king? Igigi, the king;

Nanum, the king; Imi, the king;

Elulu, the king— the four of them were kings (but) reigned (only) 3 years.

Dudu reigned 21 years;

Shudurul, the son of Dudu, reigned 15 years.

(Total) eleven kings reigned 197 years and its kingship was carried off to Erech."

Five Late Dynasties

Although this final sequence of dynasties begins with one at Erech, the foundational event underlying them all was the Gutian sack of Agade at the close of the twelfth postdiluvian era. The 91 years and 40 days attributed to the Gutu Dynasty correspond to the thirteenth, fourteenth and fifteenth postdiluvian eras, 2158-2068 B. C. These ninety years all fell within the lifetime of Abraham, who was born about two years after the death of Noah in 2168 B. C.

"In Erech (**4th Erech-Uruk Dynasty**),,

Urnigin reigned 7 years as king;

Urgigir, the son of Urnigin, reigned 6 years;

Puzur-ili reigned 5 years;

Ur-Utu reigned 6 years.

(Total) five kings reigned 30 years. Erech was smitten with weapons, (and) its kingship was carried off to the Gutium hordes.

In the Gutium hordes, (**Gutium Dynasty**)

....(first reigned) a nameless king;

Imta reigned 3 years as king;

Inkishush reigned 6 years;

Sarlagab reigned 6 years;

Shulme reigned 6 years;

Elulumesh reigned 6 years;

Inimbakesh reigned 5 years;

Igeshaush reigned 6 years;

Iarlagab reigned 15 years;

Ibate reigned 3 years;

. . . reigned 3 years;

Kurum reigned 1 year;

. . . reigned 3 years;

. . . reigned 2 years;

Irarum reigned 2 years;

Ibranium reigned 1 year;

Hablum reigned 2 years;

Puzur-Sin reigned, the son of Hablum, reigned 7 years;

Iarlaganda reigned 7 years: . . . reigned 7 years; . . . reigned 40 days. (Total) twenty-one kings reigned 91 years, 40 days. The Gutium hordes were defeated, (and) their kingship was carried off to Erech.

In Erech (**5th Erech-Uruk Dynasty**),

Utuhegal reigned 7 years, 6 months, 15 days as king.

(Total) one king reigned 7 years, 6 months, 15 days. Erech was smitten with weapons, (and) its kingship carried off to Ur.

In Ur (**3rd Ur Dunasty**),

Ur-Nammu reigned 18 years;

Shulgi, the son of Ur-Nammu, reigned 48 years;

Amar-Sin, the son of Shulgi, reigned 9 years;

Shu-Sin, the son of Amar-Sin (an error for "the son of Shulgi"), reigned 9 years;

Ibbi-Sin, the son of Shu-Sin, reigned 24 years.

(Total) five kings reigned 108 years. Ur was defeated, (and) its kingship was carried off to Isin.

In Isin (**Isin Dynasty**),

Ishbi-Erra, reigned 33 years as king;

Shuilishu, the son of Ishbi-Erra, reigned 10 years;

Idin-Dagan, the son of Shuilishu, reigned 21 years;

Ishme-Dagan, the son of Idin-Dagan, reigned 20 years;

Lipit-Ishtar, the son of Ishme-Dagan, reigned 11 years;

Bur-Sin, the son of Ur-Ninurta, reigned 21 years;

Lipit-Enlil, the son of Bur-Sin, reigned 5 years;

Erraimitti reigned 8 years;

Enlil-bani reigned 24 years;

Zambia reigned 3 years;

Iterpisha reigned 4 years;

Urdukuga reigned 4 years;

Sinmagir reigned 11 years.

(Total) fourteen kings reigned 203 years."

APPENDIX C

The Indian King Lists Monograph paper: May 14, 2008

East Indian tradition is vitally important to Kingship at Its Source in the Mahadevi tetrad and the Inanna Succession as determined by the union of Kasyapa and Diti. However this tradition, like others, possesses its own peculiar limitations. Even more than Hellenic mythology, the Indian is so rich in names that much of it pertains to times too late to fall within the early postdiluvian period. Owing to the lengthy genealogy ending in Krishna, I have never considered an early postdiluvian identity for that important Hindu god. The remarkably extended Indian king lists given by Waddell are used only sparingly in Kingship at Its Source for a few selected names to which Waddell gives cross-cultural Sumero-Akkadian identities—Haryashwa for Ur Nanshe and Sagara and Asa Manja for Sargon and Manishtushu. Because these names occur randomly at the 15th, 37th and 38th generations of the solar line of Ayodhya, I have not yet attempted a comprehensive explanation of the Indian list or determined why these few names should pop out of context to agree with Sumerian records. The values I give these names are entirely dependent on L. A. Waddell's work in *Makers of Civilization* (1928).

The present essay is something of a juggling act because it deals with so many different lists as basis for comparison and identification. The reader should keep in mind that I am referring to the following sources: (1) four simultaneous lines of the Indian king lists which Waddell has abstracted from texts known as Puranas—the Ayodhya and Videha solar lines and Yadu and Puru lunar lives, (2) Sumerian king lists such as the "Kish Chronicle" as transliterated and arranged by Waddell, (3) the comprehensive Sumerian King List, including many of the same names, as translated by Samuel Noah Kramer, (4) the charts of simultaneous Sumerian dynasties based on inscriptional evidence as presented by William Hallo and (5) the biblical lists of Noahic patriarchs in Genesis 10-11. Those patriarchs, interpreted in a distinctive way in Kingship at Its Source, are the bottom line of all my research. The five different sources are dealt with simultaneously because all these kings belonged to the same body of rulers living in essentially the same period as long-lived contemporaries.

A new use for the entire set of four simultaneous Indian king lists results from a striking synchronism within my chronology (not Waddell's). The main point of my interpretation depends only on the date Waddell gives for the Assyrian conquest of the Hittite Empire with the capture of Carchemish in 717 BCE. According to Waddell Aryan Gangetic India did not exist before that date. Instead of

assuming with conventional scholars that the Gangetic Indians entered India from Central Asia, he believes that they were Aryan refugees driven to migrate to India from the west owing to the threat posed by Assyrian tyranny. This view of East Indian origins accords with my belief that the Aryan homeland north of the Caspian was an antediluvian phenomenon predating 2518 and irrelevant to postdiluvian times. It is now well known that a group of round-headed Aryans migrated to India from Phoenicia. Waddell has simply expanded that western origin to include other lands such as Hittite Cappadocia and Armenia.

The other detail given by Waddell and essential to the new insight is that the first Aryan king on site in India was Dhrita-rashtra arising from the lunar Puru list at about the 50th point in the list after forty-nine rulers who reigned in Mesopotamia or other lands west of India. If we apply the Noahic 30-year generation module to the list, fifty such generations back extrapolated from the year 717 results in the year 2217, just one year later than the end of the tenth Noahic generation in 2218. That year happened to be when Akkadian tyranny began to be apparent to the Noahic elite and when Ashkenaz began the process of distant colonization beyond Arabia by leading an expedition to India and Siberia. The Assyrian king who conquered the Hittites in 717 happened to be Sargon II, bearing the same name as the one generally used for Sargon-Nimrod, founder of the Akkadian Empire and the prototype of the Assyrian Empire on the Upper Tigris according to Genesis 10:11.

Waddell explains that Indian authors of the Puranas containing the king lists referred to a "Past" and "Future" in reckoning Indian history. The dividing line between the two was the fall of Carchemish in 717 and subsequent reign of Dhrita-rashtra in India. The traditional four king lists tabulated by Waddell all derive from the Puranic "Past" and, in Waddell's view, correspond in great detail to Sumerian king lists. Our perspective suggests that Indian authors responsible for the Puranic lists were aware of the analogy between Sargon the Great and Sargon II. In each case the Semitic ruler of an empire based in Mesopotamia caused an outflow of people to India, Sargon-Nimrod to Dravidian India at the Indus Valley and Assyrian Sargon II to Aryan Gangetic India. Over an interval of fifty Noahic generations or 1500 years, history repeated itself and established a sense of rhythm and control essential to establish regal power and legitimacy.

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Significantly Dhrita-rashtra derives from the lunar line of Puru rather than one of the two solar lines. The 30-year module was a mystery of the lunar principle and kept alive among priests of the moon. The actual chronology of solar rulers such as Ikshvaku, Haryashwa, Sagara and Asa-Manja is completely independent of the 1500 year rhythm linking 2218 to 717. As Ur Nanshe, Haryashwa began his reign in 2278; and Sargon- Sagara, his in 2244. The interval of thirty-four years between those dates corresponds to twenty-two rulers of the solar line of Ayodhya, less than two years each. This condensed chronology derives from the same source as the heavily condensed chronology of the simultaneous "dynasties" of Sumer in the Eanna and Second Kish periods of thirty years each.

If we accept Waddell's matches between Sumerian and Indian rulers throughout the entire system, the value of these identifications lies in sequence rather than explicit chronology. We can easily follow Waddell's arrangement of Sumerian dynasties in his table titled "Dated Chronological List of Sumerian or Early Aryan kings from the Rise of Civilization to Kassi Dynasty, c. 1200 B. C." (482-485). In the column headed "Dynasty," he lists "1st Dynasty," "2nd Dynasty," "Uruash Dynasty of 'Panch'" (Ur Nanshe's Lagashite Dynasty), "Sargon Dynasty," "2nd Erech Dynasty," "Guti Dynasty," "3rd Erech Dynasty," "Ur Dynasty," "Isin Dynasty," "1st Babylon Dynasty," "Sealand Dynasty" and "Kassi Dynasty." These dynasties correspond to the Sumerian King List only in part. They have been constructed from separate documents such as the "Kish Chronicle." The real sense of sequence is coming from the Aryan king lists, not the Sumerian. For example Waddell orients the Ur Nanshe dynasty to his chronological scheme by plugging it into the Indian sequence from Haryashwa forward.

The value of this procedure for our study has little to do with Waddell's dates, which are much too high. Instead it is owing to the hypothesis that the Indian kings possess real sequential value for organizing Sumerian history. Our chronology makes systematic use of the thirty-year rhythm, assigning thirty years, for example, to the entire First Kish "dynasty" of the Sumerian King List. Two elements of the Sumerian King List keep it from being an altogether reliable source—the vastly inflated terms of the early reigns and contemporaneity among dynasties strung out in the record as though successive. The Indian data can be studied according to the hypothesis that the Satem Aryans remembered an actual sequence of rulers running continuously throughout early postdiluvian times and

beyond. In other words, the Indian lists offer a means of clearing up simultaneities once for all. At least they offer a new perspective on the sequence of concrete reigns in Mesopotamia.

Waddell proceeds on the mistaken assumption that the Sumerians were Indo-European speakers. He knows nothing of the well-established identity of the Sumerian language with Finno-Ugric (western Uralo-Altaic). That error, however, has no essential bearing on the capacity of Satem Aryans to regard rulers in Mesopotamia as their own. For all we know, a ruler listed as Isiwatar in the Sumerian record might represent a Sumerian attempt to name the Satem Aryan Vishtara in a form more congenial to their phonetic habits. In a monogenetic and polyglot world order no one stock necessarily takes precedence over another.

Kingship at Its Source assigns the Satem Aryan stock a temporary homeland in Syria-Phoenicia in the First Kish period. This location was a province of a universal Noahic empire depicted symbolically in the Cernunnus Panel of the Gundestrup Caldron and politically unified both within and outside Mesopotamia. The unity became strained as inhabitants of Martu and Elam turned hostile to leaders at Kish in Akkad. Noahic unity, however, retained the same sort of official sanction as the Holy Roman Empire lasting from 962 to 1807 in the Christian era. The HRE maintained a polyglot unity "on paper" for centuries no matter what was going on in Germany, Italy, Austria, Bohemia and Spain. The original model for this sort of imperial unity was the monogenetic world of Noah's expanding family. Modern scholars refuse to believe in monogenesis because they are in a continuing state of reaction against the HRE in preserving the democratic experiment that underlay Napoleon's destruction of the old empire.

Given a unity analogous to the HRE, Noah's world was preserved in the minds and records of all the linguistic stocks, each in its own peculiar way. Waddell's unbroken sequence of reigns resulted from the way Satem Aryans happened to retain their version of *atum*, the Egyptian term for "totality" or universal imperial unity. Consequently their sequence must be given hypothetical value as a means of organizing early postdiluvian history. In Christian history such a remarkably extended sequence of reigns emerges from the history of the Papacy. That sort of institutional continuity also existed in the history of Noah's monogenetic family. It may well be that the

Indian king lists are the "Papal record" of the Noahic world as recorded by Aryans throughout much of early postdiluvian history.

A significant perspective, however, derives from the fact that Waddell's table offers no counterpart to the First Kish dynasty of the Sumerian record. That circumstance reminds us that the Satem Aryans were living at two locations outside Mesopotamia in the First Kish period. Waddell's record is dominated by Uruk rather than Kish. As Japheth's particular city, Uruk became the imperial capital of Satem Aryans who gave their support to his initiative against Aratta.

Waddell's "1st Dynasty" consists of only two rulers. In the Ayodhya list they are named Ikshvaku and a second figure given a variety of names. Waddell stabilizes the name of the second ruler by finding the same name in both lunar lists— Ayus. Among the Sumerian names he gives the first ruler are Indar and Induru, both suggestive of the Indian storm god Indra, the patriarch Noah as devotee of Shem's God of Storms Yahweh (God as punisher of sin). Despite his lack of emphasis on First Kish (the first dynasty of Kramer's Sumerian King List), Waddell adds to his list of Sumerian names for Ikshvaku Gaur, first ruler of First Kish. In *Kingship at Its Source*, the name Gaur is interpreted as Shem's son Gether. Noah soon appears as Etana; and William Hallo's reconstruction brings Etana to the head of the dynasty in keeping with the interpretation of Ikshvaku as Noah. The difference between Waddell's "1st Dynasty" and First Kish is twofold. Waddell places the dynasty at a northern location outside Mesopotamia ("Hawk City"); and there are only two names.

Whoever this second ruler is, Waddell duplicates his name by bringing him to Uruk from where we have reason to believe Japheth recruited Satem Aryans in the north to populate his Erechite army. Whether Japheth called them back from the north for this recruitment remains uncertain. The equivocal welter of names in this opening section of Waddell's system is confusing. It is difficult to achieve focus. The Indian meaning of the name Ikshvaku, "Sugarcane," does not help. These names are discussed in Chapter Eight of *Kingship at Its Source* in the section "Waddell's 'Ukhu City.'" In that chapter there is no suggestion, as there is here, that Waddell's synthesis represents more than an Indian echo of the Sumerian list. In the book, I never consider that the Indian lists are selective according to the actual Satem Aryan viewpoint. But that is clearly the implication of Waddell's moving the second ruler Azag Bakus or Gan from "Hawk City" to Uruk.

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This important shift of location causes me to attempt to give the second ruler a Noahic identity. His solar Indian name is Bikukshi-Nimi in the Ayodhya line and Nimi in the Videha line. Waddell intends for us to find a cognate match between "Bikukshi" and his Sumerian rendering Bakus. He has taken the name Bikukshi-Nimi from an Indian chronicle naming him as the eldest son of Ikshvaku and adding a brother named Danda. He is not slow to bring in the Roman wine god Bacchus as another version of this second ruler. In early postdiluvian lore the chief wine god is always the same person — Noah's mulatto son Riphath-Seba, appearing in Thracian tradition as Sabazios, in the Egyptian as Osiris (a bestower of wine) and in the Indian, as the great god Shiva of the Trimurti. Our best hypothesis, therefore, is that Noah's mulatto son was the second ruler of Waddell's synthesis. The Indians grew familiar with this son of Noah as the second ruler of their traditional list of kings. In Genesis 10:3 he appears as Riphath, a vassal of Japheth's firstborn Gomer. He happens to be the physical ancestor of the Dravidians of India.

As for the brother Danda, this name might be viewed as a variant of Iarlaganda, Gutian name of Noah's great white son Ashkenaz, also a vassal of Gomer. This patriarch left an even greater impression on the ancestors of the East Indians, making him the very greatest of the Hindu gods, the sustainer Vishnu, also a member of the Trimurti. If we add to Bikukshi-nimi and Danda Noah's son and successor at Kramer's First Kish, Bali, we complete the Trimurti with Shem, creator of the Aryan stock and known to the Indians as the god Brahma. Here is a classic instance of euhemerism in operation as three sons of Noah, viewed as ordinary rulers at the outset of explicit political history after the Flood, become the three greatest gods of the Hindu pantheon, outranking their father Noah in that Indra is excluded from the Trimurti.

We might expect each of the names listed in Waddell's "2nd Dynasty" to shed light on how the Satem Aryans remembered the Eanna Dynasty at that city— the second dynasty of the Sumerian King List of Kramer and Hallo. Waddell's "2nd Dynasty" consists of twelve Sumerian rulers matched by twelve Aryan names, the third through the fourteenth of the Ayodhya list. The Sumerian King List does, in fact, assign twelve rulers to the Eanna Dynasty. Two of Waddell's Sumerian readings match names given by Kramer: "Dumuzi" with Kramer's Dumuzi the Fisherman and "Gishzax Gamesh" with Gilgamesh. On the other hand, these two are out of order and most of the names bear no resemblance to Kramer's

names. Some of this may be attributed to Waddell's defective readings; but I get the impression that the rulers cannot be the same.

What conclusion is to be drawn from this peculiar partial match between Waddell's list— taken from a Sumerian document he calls the "Kish Chronicle" and matching names from the Indian lists— and the Sumerian King List as given by Kramer? Whenever Satem Aryans happened to be living in Sumer, they remained separate enough from Sumerian speakers to require separate rulers. Japheth's goal was to amass an army of polyglot origin based on an alliance against the Aratta scheme. The third ruler of Waddell's synthesis is especially important in this regard. Waddell names him Naksha on the Sumerian side and Nahusha on the Indian. To evaluate this name it is essential to bring in the "Kish Chronicle," a document translated and fully quoted in the text of *Makers of Civilization*:

The Kish Chronicle is an official Babylonian clay-tablet copy made about the epoch of King Khammu Rabi (c. 2000 B. C.) from an original, dating presumably to about five centuries earlier, as its record ends there (*Makers of Civilization in Race and History*, 57). Waddell's chronology is about three centuries too high. The Kish Chronicle ends with the rise of the Gutí around 2200, three centuries later than his suggestion of 2500. At points in Sumerian history earlier than that, the gap between his high chronology and my low one is even greater. Waddell's translation of the Kish Chronicle eventually differs considerably from his summary table we have been reviewing. It begins with a ruler named Ukusi, a name, however, which also opens the tabular sequence. This name agrees with Hallo's much later Ukush, whom Kingship at Its Source equates with Noah (as the father of Shem- Lugalzaggesi), just as with the names Indar and Ikshvaku. So the starting point remains the same in all these systems— Noah as Ukusi of the Chronicle, as Etana of Hallo's reconstruction of the First Kish dynasty and as Ikshvaku of the Indian solar line. In Waddell's translation of the Chronicle, the second ruler is also the same as in the table, Azag Bakus. In matching Azag with the Indian Ayus, Waddell claims that the Indian alphabet lacks a z and replaces it with a y. The terminal s, he supposes, is supposed to represent a soft g sound (actually a dsh cluster in our language). I am not aware that Sumerian consonants rendered g ever take this phonetic value. In any case Sumerian writing represents syllables rather than individual vowels and

consonants; and that limitation partly explains discrepancies between Waddell's readings and Kramer's.

The Kish Chronicle departs widely from Waddell's tabular summary in its third name rendered Tantan, clearly a match with the Indian Danda. Thus the Chronicle spells out the set of three rulers we interpret as Noah-Indra, Riphath-Shiva and Ashkenaz- Vishnu. The Chronicle names and totals six kings at "Ukhu City" rather than the two appearing in the table. Conventional scholarship considers "Ukhu" in this document with Akshak toward the north in Sumer. The three additional names at Ukhu City are Naksha- Ansir, Ishuil and Shuanenzu son of Ishuil. At this point the text shifts to a "2nd Dynasty," not at Eanna-Uruk but at Kish. The discrepancy between Waddell's Kish and Kramer's Uruk is mysterious; but there were proud rulers simultaneously in the Eanna period, most notably the antagonists Gilgamesh-Eber at Uruk and Aka-Mizraim at Kish. In the Sumerian Kinglist, Aka succeeds his father Enmebarragesi-Ham at Kish. That Hamite emphasis prepares us to interpret the pivotal third name of the table.

The translation of the Kish Chronicle begins with the repetition of Azag Bakus at Kish rather than at Ukhu City. It then follows with "Naksha-Anenzu, son of Azag Lord Bakus." If we take this sonship literally, we have to search for an unidentified son of Riphath-Seba. The names Naksha and Nahusha, however, offer a different explanation. The elements of the name are the same as Gutian Inkishush, identified in Kingship at Its Source with Ham's mulatto son Cush, Riphath's half brother though Kali. The complete form containing the elements of the biblical name Cush is Nakusha. Setting aside the question of why Waddell eliminates several names from the first dynasty of Ukhu City and places the second dynasty at Uruk, we can consider why the Satem Aryans would have taken Ham's son Cush for their third ruler.

Either some Satem Aryans were living at Kish after being recalled from Ukhu City or Cush came south to rule over Aryans there. We will later suggest that the home of the Indian protoplast soon after the war was Sumerian Adab, a city not far from Cush's theocratic seat as Enlil in Nippur. The first explanation harmonizes with the presence of Ham and Mizraim at Kish; the second, with the fact that Nippur had been founded by Cush's mother Kali.

These developments occurred after the attempt by all four sons of Ham to establish an independent empire in the north. This attempt

was a precipitating factor in the Aratta Schism and Uruk-Aratta War. The period of that attempt appears to coincide with the reigns at Ukhu City of the last three rulers there, Naksha-Ansir, Ishuil and Shuanenzu son of Ishuil. A plausible explanation is to take Naksha-Ansir as another appearance of Naksha-Cush, reigning at Ukhu City before his reign as Naksha-Anenzu in Sumer. In the Kish Chronicle, Naksha-Anenzu is succeeded by his son, termed "The Devotee of Lord Sagaga" without a name. We should consider whether this "Devotee of Lord Sagaga" is Cush's son Nimrod in the First Kish or Eanna period prior to his reappearance at Agade as Sharru-Kin (Sargon), also apparently referred to as a "devotee of Lord Sagaga." The first occurrence of that title is in the 12th line of the Babylonian tablet's obverse side. The second, following the name Sharru-Kin is in the 24th and 25th lines, adds something about his building the Akkadian capital Agade (Agudu in the text, more often spelled Agdu). Clearly the duplicated title "devotee of Lord Sagaga," occurring first in an explicit son of Naksha-Anenzu and then as an attribution of Sargon serves to confirm our identification of Sargon with Nimrod or, in logical reverse, the identification of Naksha-Anenzu with Cush. In that sense Waddell's Kish Chronicle, whatever its place in more recent scholarship, adds strength to the system presented in Kingship at Its Source.

After the first three rulers, the "2nd Dynasty" of the Kish Chronicle concludes with five more rulers. These match five successive rulers of the Fourth Dynasty of Kish in the Sumerian Kinglist as translated by Kramer. The readings by Waddell depart considerably from those by Kramer; but the overall correspondence is plain enough—

Waddell's Kish Chronicle & Kramer's Fourth Kish Dynasty

Zimugin Simudarra

Uziwitar Usiwatar (son)

Ugun-Mutin Ishtar-Muti

Imuash Ishme-Shamash

Nailiana Nannia, the stone-worker

The terms of each reign are largely in agreement, for example, eleven years assigned to both successive pairs, Waddell's Ugun-Mutin and Imuash and Kramer's Ishtar-Muti and Ishme-Shamash. The correspondence between the two lists is beyond doubt. It would appear that Waddell's Kish Chronicle is one of the sources Kramer or the original Isin scribe used to construct the complete Sumerian King List. The Kish Chronicle is much briefer and omits all the dynasties appearing at such locations as Mari, Adab and Akshak in Kramer's complete reconstruction. Thematically the Kish Chronicle is constructed to give high importance to the rise of Sargon out of the prior context of what Kramer identifies as the Fourth Kish and Third Uruk dynasties. After the eight rulers of Waddell's "2nd Dynasty" at Kish, we find the single-ruler of Third Uruk known as Lugalzaggesi in Kramer and the same in Waddell except for the translation "King Zaggesi." In *Kingship at Its Source* this ruler looms large as a version of Shem overthrown by Nimrod-Sargon and forced into an "Olympian" exile bringing Shem and his followers to the Aegean ahead of Sargon's conquest of Ionia.

As noted Waddell's table combining Sumerian with Indian names makes no mention of Kish in connection with the "2nd Dynasty." There are other differences. The unnamed "devotee of Lord Sagaga" is listed only under the Sumerian names Udu and Uduk. In the Indian lists, Udu is matched by Uda-vasu or Yadu; Zimugun or Dumuzi by Janemejaya or Jina; Iziwitar, by Vishtara or Wishtara; Mutin Ugun, by Matinara; Imuashu or Pishmana, by Vishamsu or Tamsu; and Naila, by Anila. Except for Vishtara, none of these matches is very good especially because Waddell's readings are often in dispute. In parentheses after Naili he adds a reading Nanda closer to Kramer's Nannia. But if this were the preferred reading, the match to Anila would largely disappear. In contradiction to Waddell's vain attempt to prove that Sargon was not a Semite, two of the names in Kramer's reading of Fourth Kish contain the Semitic names of Inanna and her brother Utu— Ishtar and Shamash. The appearance of the siblings in this form on the eve of Sargon's rise to power reminds us that the two were driven into Shem's "Olympian" exile and became Artemis and Apollo of the Hellenic tradition. The given interplay between Semites and Sumerians from this point

forward reminds us that one linguistic stock could not monopolize Mesopotamia at this time. Shem's adoption of a Sumerian name Lugalzaggesi showed respect for the Uralo-Altaic language of his father Noah. In contrast Ishtar Muti and Ishme Shamash may have taken Semitic names to herald the advance of the Semitic stock embodied in Sargon. This Semitic advance was also foreshadowed by the reigns of Naksha-Anenzu and "the devotee of Lord Sagaga" just noted. Cush and Nimrod together were major representatives of the Semitic language in that Cush identified himself with Enlil, the Elohim cultus of the Semitic stock but bearing a Sumerian name meaning "Lord Wind." In *Kingship at Its Source*, we have noted the role of Cush's South Semitic stock in the Uruk-Aratta War as represented by the two elephants of the Medb panel.

As for Waddell's effort to match almost all these names—both Sumerian and Semitic—with Satem Aryan rulers, we keep in mind that Brahma-Shem, creator of the entire Indo-European stock, gave his name "Shem" to the whole "Semitic" stock originally derived from his half-brother Ham. Prior to the rise of Sargon, the Indo-European and Semitic stocks were united by Shem. His Sumerian name Lugalzaggesi may have been intended to reconcile Sumerians to the presence of alien Semites and Indo-Europeans in Mesopotamia. Sumerians were somewhat justified in xenophobia because Sumerian or some related form of Uralo-Altaic had been the lingua franca in the Ark and for centuries to come. Ironically for Waddell's view of Sargon as an Indo-European, Sargon's rise and conquest of the Enlilship meant the expulsion of Indo-Europeans from Mesopotamia, beginning with the Thraco-Phrygians who followed the "Olympians" into exile after inhabiting Kish under Peleg. The Satem Aryans, however, may have been an exception as Sargon recruited them into his imperial army. The fact is that Indo-European names fail to appear in the Sumerian King List. Waddell's commitment to thrust them into this list by a sequence of Indian matches remains to be evaluated.

Between Naili and Lugalzaggesi, Waddell inserts 29 rulers and claims that these reigned in a "Great Gap" of 430 years unknown to conventional historians. Clearly this gap makes no sense if we accept Kramer's immediate succession from "Nannia the stonecutter" to Lugalzaggesi. Waddell includes among the 29 rulers some notable names belonging to the period before Fourth Kish in Kramer: Ishzax Gamesh (Gilgamesh of Eanna), Uruash-Khad (Ur Nanshe of Lagash) and his son Madgal (Akurgal) and Mamagal, Kalburu (Kalbum) and

Tuke (Tuge) of Kish. Obviously Waddell is using the same documents as Kramer but arranging them differently. Those 29 extra rulers match 27 in the Indian lists and represent a radical difference between the Indian and Sumerian traditions. By Sumerian standards the Indian counterparts to the Fourth Kish dynasty are completely out of place and create a false interval of time between the Fourth Kish dynasty and the rise of Sargon.

The only way that Waddell's conception can survive is to treat the Ur Nanshe- Haryashwa and Sagara-Sargon identifications as fixed points and reinterpret the Indian lists accordingly. Assuming that Waddell has faithfully reproduced the Indian lists from genuine Indian sources, Haryashwa is the 15th and Sagara the 37th names of the Ayodhya tradition. In both the Sumerian Kish Chronicle and Sumerian King List, Ur Nanshe fails to appear because Lagash fails to appear. Whatever the Indian tradition has done with the facts, it at least corrects the Sumerian by including the powerful Ur Nanshe dynasty which modern scholars recognize from well developed inscriptional evidence.

The Indians and Sumerians are implicated in opposite, mutually corrective errors. The Sumerian King List throws out the Ur Nanshe dynasty through some political animus. The Indians, in contrast, feature this omitted dynasty as revealed in the elaborate match between Haryashwa and his sons with Ur Nanshe and his sons. It is as though the Sumerian scribe at Isin purged his mind of Ur Nanshe once he realized, not only that this dynasty was hostile to other Sumerian city states but also that Ur Nanshe's family took the initiative in colonizing India, Siberia and China with racial and linguistic aliens. As it stands, the Sumerian King List is a Nativist and xenophobic document silently suppressing knowledge of non-Sumerian peoples as once inhabiting Noahic and imperial Sumer. If it were not for Waddell's identifications with the Indian King Lists, we would not realize how thoroughly polyglot Sumer had once been.

However, the Indian tradition betrays its own unscrupulous feature. The insertion of the 27 rulers between Fourth Kish and the rise of Sargon reveals a sinister motive. The apparent motive behind the Indian treatment of Fourth Kish was to separate two versions of Nimrod— the biblical one making him a son of Cush and the one denied paternity in the "Legend of Sargon." As far as secular scholarship is concerned, the procedure has succeeded admirably. Only Christian fundamentalists like myself believe that Sargon was

identical with biblical Nimrod and a son of Cush. In fairness to the ancients, Genesis 10-11 testifies to an elaborate pattern of feudal sonships, which must have taken precedence over natural sonhood. By professing not to know who his father was, Nimrod may have believed he was doing the will of God by shifting attention away from stigmatic Ham's son Cush and bringing himself into alignment with the imperial line of Shem. Nimrod does, in fact, appear in the imperial line as Shem's fifth heir Reu, feudal son of Peleg. Kingship at Its Source speculates that Nimrod-Reu was Peleg's nephew by a twin sister appearing in Andamese mythology as Puluga's female alter Bilika, the Polynesian volcano goddess Pele.

In any case Waddell's Kish Chronicle, like the Bible, affirms that Nimrod was a son of Cush if we take Naksha-Anenzu to be Cush and his son, the "devotee of Lord Sagaga" to be Nimrod. Even in this way Nimrod, as son of Cush, fails to receive a personal name. The Indian king lists totally erase that connection by placing 27 reigns between those of Uda-Vasu son of Nahusha and Sagara. The suppression of Nimrod's sonhood to Cush was seemingly so important to the Akkadians and Satem Aryans (who worshipped Nimrod as Varuna) that we might attribute Akkadian Naram Sin-Narmer's murder of the ten elite patriarchs at Metelis to an effort to erase Cush from living memory. Once Nimrod changed sides after his duello defeat by Madai and took on the character of the Aryan hangman Varuna, his goal was to disown his Hamite father in order to regain legitimacy in Mesopotamia.

The Satem Aryans responsible for the Ayodhya tradition dislocated the Fourth Kish rulers because they understood how their political fortunes might depend on carving an appropriate place for Nimrod as their great king Sagara. Abstraction of this sort also applies to the first ruler Ikshvaku. Aside from bearing the ridiculous name "Sugarcane," this version of Noah is treated as a son of Manu, the "first man," son of the sun god Surya. Indian genealogy is accurate in reporting the relationships among Daksha (Arphaxad I), Diti (Inanna), Kasyapa (Sidon) and Surya (Shelah); and Manu may have been an actual son of Shelah— one of the "Bull El" triad of Athtar (Jerah), Mot (Hazarmaveth) and Yamm (Elam-Eber-Tubal). But Noah-Ikshvaku was by no means the son of his own descendant through Shem, Arphaxad, Diti, Shelah and Eber or one of Eber's brothers.

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The possibility remains, however, that the Indian treatment of Fourth Kish rulers was not so much mendacious as feudal just as Noah's identification as a son of Manu can be viewed as feudal sonhood analogous to his appearance in Genesis 10 as Dedan among the "sons" of Cush. The Satem Aryan changes of location against the background of "Ukhu City," Aratta, Kish, Uruk and Lagash may have invited abstraction of the sort that disassociated Nimrod son of Cush from Nimrod ruler of Agade. By analogy Alexander the Great created his empire in his own name rather than the name of his father Philip because his empire was fundamentally different from the kingdom of Macedonia. By passing into Asia, Alexander left behind regal identity and for an imperial one.

We need to clarify just where the ancestors of the Satem Aryan world were located from the time that Noah's family began colonizing separate locations to the period of three great Akkadian emperors. This span of time ran 180 years from 2368 to 2188. Noah's family began the history of colonization by laying the foundations of eight cities in Mesopotamia between 2338 and 2308. During this period the entire Indo-European stock, formally one eighth of the Noahic world, formed a single protoplast in a single location. Because Shem had handed the Indo-European family over to Japheth following Noah's curse, the Indo-European protoplast was located at Japheth's city Uruk. In the subsequent First Kish period, Indo-Europeans served to coordinate an expanding colonization process by dividing into eleven parts under the leadership of the eleven vassals of Canaan listed in Genesis 10:15-18.

These eleven divisions are outlined cartographically by eleven figures in the Cernunnus Panel of the Gundestrup Caldron. Eleven divisions of the Indo-European stock are listed in Albert C. Baugh's *History of the English Language*. We are summarizing points made in *Kingship at Its Source* here in order to pinpoint what was happening to the Satem Aryans. Of the eleven Indo-European divisions three are Satem Aryans— Indians, Iranians and Balto-Slavs. *Kingship at Its Source* locates the Indians and Iranians in places outside Mesopotamia as indicated by paired antelopes in the upper corners of the Cernunnus Panel. The Indian division drew Syria-Phoenicia as evidenced by later rulers in Phoenicia with Indo-Aryan names. The Iranians were assigned to the Zagros Mountain region in keeping with the later establishment of Iranian Media there.

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As long as we assume that "Ukhu City" lay north of Mesopotamia (instead of being synonymous with Sumerian Akshak), one of the two Satem Aryan colonies must have founded it. Despite speculation that it might be Aratta in the Iranian northeast, Waddell favors the northwest region of the later Hittite Empire. The equation of the earliest rulers at Ukhu City with the earliest names in the Indian lists carries the same implication. The migration of Aryans to Gangetic India after 717 began in locations to the northwest including Syria-Phoenicia and involved Indian rather than Iranian speakers. No matter what we have said about the temporary location of Satem Aryans in Sumer, the northwestern settlement occurring between 2338 and 2308 remained the chief focal point in Indian origins outside India. It was from this portion of the Hittite empire within range of Carchemish that the Indians migrated eastward to India after 717.

Eventually the three divisions of the Satem Aryan stock made their way to lands forming a northwest-to-southeast axis with Iranians at the center, Slavs in the Ukrainian northwest and Indians in the southeast. These positions suggest how the Satem Aryans may have pictured themselves as members of a Mesopotamian imperium after the Uruk- Aratta War brought them back to Mesopotamia from the north. Mesopotamia itself is based on the natural northwest-to-southeast flow of the Tigris and Euphrates. We have noted the high importance of Haryashwa and his sons in associating Indians with Ur Nanshe's regime at Lagash in the Mesopotamian southeast. Again and again populations migrating from the Noahic heartland kept reproducing its patterns in distant parts of the world. We have seen this practice in the distribution of eastern German tribes in Ptolemy's ancient atlas and in the four traditional provinces of Ireland and will see it again in the pattern formed by the four primary tribal regions of the Hellenes in Greece.

Given India's southeastern orientation in the Satem Aryan world and the analogy of that position to southeastern Lagash, we look for similar analogies to the central position of the Iranians and northwestern polarity of the Balto-Slavs. Note that we do not claim that the Indians ever inhabited Lagash. Instead they settled temporarily in Adab and came under the influence of Ur Nanshe's family to the extent of seeing it as their own royal family, empowered to colonize India and the Orient. The Japhethites responsible for the Slavic tradition of Svarog and his three sons settled in the Elamite cities Hamazi and Awan for reasons we will point out later. But like

the Indians they could have recognized the center of their version of universal imperium in some city to the northwest in Mesopotamia. Sumerians generally recognized northwestern Kish as their imperial capital. That applies even to Adab where Lugalannemundu claimed to be "King of Kish." www.bible-history.com copied May 16, 2008

The Balto-Slavic recognition of Kish— despite their location in Elam southeast of the Zagros Mountains— could easily represent Japheth's personal viewpoint. Physically Japheth favored his Caucasoid mother Uma, who reigned at Kish under the name Ku-Bau as a female "king" credited by the Sumerian King List with reestablishing Kish, the former world capital in the First Kish period. Aside from honoring his mother's Kish, Japheth knew that his full brother Shem had originally claimed Akkad, the land surrounding Kish. On the basis of that claim, Shem created the imperial Shemite line recorded in Genesis 11. Japheth's solidarity with his brother and mother, therefore, meant that he viewed Kish as the true imperial capital of his Balto-Slavic followers.

An argument to be presented later places the Iranians at Isin, a location intermediate between Lagash and Kish. That does not mean that the Iranians viewed Isin as their imperial capital. There is no evidence that Isin claimed that sort of importance in the years when Satem Aryans inhabited Mesopotamia. In analyzing the tribes of Suda's battle hymn we will see that Peleg, as fire-priest Bhrigu, took command of Iranian recruits and converted them into the Bhrigu tribe of the hymn. At a time when the Indians were inhabiting Adab where Peleg claimed as Lugalannemundu to be "King of Kish," the Iranians must have taken this lord Brighu for an imperial ruler centered in the part of Sumer that includes both Isin and Adab. The two cities lie at the same latitude southwest and southeast of Nippur as shown in the map from www.biblehistory.com.

The greatest god of the Aryans in Iran was the wind god Rudra, not the same person but theologically equivalent to "Lord Wind" of Nippur. Therefore we conclude that the Iranians took their position in the greater Satem Aryan world from the central or intermediate position of the region of Sumer encompassing Nippur, Isin and Adab. Returning to the viewpoint of the Indians, we observe that the Indian lists are relegated to contrastive cults of sun and moon as though aware of the polarity of lunar Ur in the south and solar Sippar in the north. Waddell believes that the solar capital of Ayodhya in India is an anachronistic rendering of Sargon's capital of Agade in Akkad

somewhere in the region of Sippar. It is to the solar lines of Indian kings what Mathura is to the lunar lines. Mathura lies in the west of central India northwest of Agra as shown in the following map. Solar Ayodhya lies east of Lucknow, the airport site shown at the center of the map: See

Map of North Central India www.sargamtravels.com copied May 16, 2008

These two holy cities Ayodhya and Mathura reproduce on an east-west axis the solarlunar axis of Sippar and Ur in Mesopotamia. Whatever else this reproduced pattern means, it signifies an awareness of the distinction between southern Sumer surrounding Ur and northern Akkad surrounding Sippar.

Even if the Gangetic Indians knew little or nothing of India before 717, the distribution of ancient Gangetic tribes in India possesses some of the same symbolic value as the provinces of Ireland or the tribes of eastern Germany. The following map shows that the Upper Ganges was inhabited in ancient times by the Indian Panchala tribe. Waddell repeatedly states that Haryashwa was a member of the Panchala tribe, referring to this Indian version of Ur Nanshe as "Able Panch." He connects this name with the historic label "Phoenicia" applied to the Syria-Phoenician region where the Indians settled in the First Kish period. In effect he labels Ur Nanshe's aggressive regime at Lagash "Phoenician," a label which harmonizes with our hypothesis that the Indian protoplast identified with Lagash (from Adab) after the Uruk-Aratta War: Ancient Gangetic India www.viewzone.com copied May 16, 2008

The Videha tribe, nearer the Ganges Delta, furnishes their name to the second of the two solar lines. As for the Kuru tribe northwest of the Panchala, Waddell derives the name from Kur, which he claims to be the northwestern land of Hatti-Syria from which the Gangetic Indians derived. The Ceda east of the Videha appears to be cognate with the name Cedi, which Waddell applies to Phoenicia in particular as its Indian label. He draws on a passage in Herodotus to show that the Phoenicians claimed to have originated from the Persian Gulf not far from ancient Lagash, seat of the "Panchala" or Ur Nanshe dynasty:

This Persian Gulf location for the first Panch or "Phoenician" dynasty about 3100 B. C. is significant: for it is strikingly confirmed by the Syrio-Phoenician tradition recorded by Herodotus. That great historian was informed by the Phoenicians on his visit to Tyre that that city was founded by the Phoenicians "two thousand three

hundred years" before his day, that is to say about 2750 B. C. And he further records that these Phoenicians who founded Tyre, Sidon etc. "anciently dwelt on the Persian Gulf and having crossed over from there had settled on the seacoast of Syria."

According to our chronology, the year 2750 BCE was decidedly antediluvian. We have seen a number of efforts to coordinate antediluvian and postdiluvian times in Noahic tradition, most notably the Egyptian dating of the Uruk-Aratta War in the 336th year of the reign of the Sun King Re-Harakhti, dating that reign from 2638 when Noah began the Ark-building project. A similar sort of coordination must explain the Phoenician memory of Ur Nanshe's regime at Lagash. Perhaps they knew something unknown to us about the antediluvian history of Lagash or of its founder Mahadevi, Noah's diluvian wife.

To resume Waddell's treatment of particular Indian kings, we come to King Barat, a figure of particular importance. In Chapter 10 of *Makers of Civilization* Waddell discusses his rearrangement of lists which go to make up the Sumerian King List of Isin, basis of Kramer's translation. In this reconstruction Waddell has been guided in part by the Indian lists. He begins the discussion with the 10th member of his synthesis, the successor to Naili, twenty-seven rulers short of Lugalzaggesi and Sargon. In the text he refers to this ruler as "King Barat." In Chapter 6 he has already introduced this king in a table keyed to Indian names as a means of arranging Sumerian rulers determined by inscriptional evidence—the sort of evidence that conventional scholars prize because of its journalistic proximity in time to the reigns and events referred to.

Waddell names the 10th Indian king Barata or Brihad and describes him as one of the seminal founders of the Indian people, including both the Kuru and Panchala tribes. The Indians refer to India, he points out, as B'arat-varsha, "B'arat country." He quotes a passage from the *Maha-Bharata*:

"And King Barat gave his name to the Dynastic Race of which he was the founder: and so it is from him that the fame of that dynastic people hath spread so widely" (106).

This important figure should be placed in the Mesopotamian context and, if possible, in the context of Noah's expanding world

family. As an inscriptional figure, he need not appear in the Sumerian King List. Waddell notes that two inscriptions by him were discovered at Adab and names him "King of Kish" like Lugalannemundu of Adab. The discoverer, named Banks, translated the name "Bar-ki"; but Waddell reads the second syllabic sign "di" and transliterates one of the inscriptions, "Bar-di lugal-Kish ban Duim-u-us-su-Du-ash." The ending syllables of the inscription name him "son of Duimusshu-Duash," which Waddell equates with Indian Dushyanta, son of Tamsu," the eighth and ninth rulers of the synthesis and matched with Imuash and "Nannia the stonecutter" at the close of Fourth Kish in Kramer. In other words, the famous Barata is supposed to be a son of the last ruler of Fourth Kish, unlisted in the Sumerian King List.

Hallo shuts down the chart containing Fourth Kish after the first two rulers Puzur-Sin and Ur-Zababa, father and son. The third and fourth members of the dynasty are also a father and son pair; but the final three members are unrelated as far as the Sumerian King List is concerned. Imuash and Nannia the stonecutter could be anyone and no one in the legible part of Noah's family. So King Barat must be considered from whatever angle might suggest a Noahic identity. If he is actually a son of Nannia the stonecutter, the chronology of his reign, presumably at Adab, coincides with that of Lugazaggesi-Shem at Uruk in the early 2240s. Chronological values in Waddell's synthesis are much in doubt.

For example he equates Lugalannemundu of Adab— an important version of Peleg— with Mukuda, 21st solar king of the Indians, presumably long after King Barat, whose father Nannia appears well after Lugalannemundu in the Adab dynasty of the Sumerian record. Kingship at Its Source, however, interprets the reign of Lugalannemundu as filling out Peleg's ninety years with a final reign covering the entire ninth Noahic generation from 2278 to 2248. A great mass of reigns recorded in the Sumerian King List occurred simultaneously in this period.

The best hypothesis concerning the identity of King Barat is that the lunar line of Yadu names him Partha as though he were the patriarch of the Parthians. That important Iranian tribe suggests a complement to the Iranian tribes representing Japheth's first four vassals: Gomer-Llyr in the Lurs of northern Elam: Magog-Rudra-Hurricano, in the Iranian land of Hyrcania; Madai, in the Medes of Media; and Javan-Bran, not only in the Elamite city Awan, but also in

the Cardouchi or Kurds of Javan-Bran's son Caradoc. Barat might be one of the last three vassals borrowed from the family of Eber and his two sons Meshech-Joktan and Tiras. In this context, however, we must consider Eber's heir Peleg. Although the Satem Aryans were Peleg's enemies during the war, his postwar conversion into Sumerian Lugalannemundu suggests that King Barat and "Barki king of Kish at Adab" are the Satem Aryan names of Peleg-Lugalannemundu, also King of Kish at Adab. The form of Barat's name in the solar line, Brihad, suggests another instance of Peleg's cognate names Bhrigu, Phryg-, Phrixus, Frey, Fricco, Fergus, Fercos and even "Brython-." Waddell treats Brihad as a source of the British Celts or Welsh. In short, Indian King Barat emerges as a Satem Aryan version of Gaelic King Fergus and Welsh Fercos— biblical Peleg.

King Barat's parentage, as given by Waddell, makes no sense unless we assume that Duash-Dushyanta is not his father Eber but his brother Tiras. Dushyanta's father Tamsu then falls into place as Tamas-Athamas-Eber. Duash can be taken as a cognate to Tiras in a form similar to the capital of Albania Durazzo. Thus far the chief representatives of Tiras have been identified as the Etruscans. The loss of r in the modern name Tuscany displays a change analogous to the lack of r in Duash. Thus King Barat-Peleg takes his place among the important members of the Indian lists, Ikshvaku-Noah, Haryashwa-Heth, Sagara-Nimrod and Asa-Manja-Serug. Peleg-Lugalannemundu claimed to reign for ninety years, defined in Kingship at Its Source as 2338-2248. The end of this long reign at the close of the ninth Noahic era in 2248 signaled the return of Shem as Lugalzaggesi and rise of his enemy Nimrod as Sargon four years later. The suggestion is that Peleg kept his attention fixed on Satem Aryans while he was reigning at Adab. The name of that Sumerian city suggests a cognate to Sumerian Adapa and Amorite Adamu, Noah's son Riphath, the Indian god Shiva and solar king Bikukshi, son of Ikshvaku. Kingship at Its Source points out the well-known fact that images of Shiva Pashupati in a field of animals resemble the Cernunnus Panel of the Gundestrup Caldron featuring Peleg as a figure sitting crosslegged, wearing antlers and surrounded by a field of animals. The implication is that Peleg and Riphath interacted in some way when Peleg became King Barat of the Indians at Adab. That interaction between the quadroon Peleg and mulatto Riphath (father of the Dravidians) explains why Peleg should have been so

well remembered as Puluga by the black pygmies of the Andaman Islands in the Bay of Bengal.

Adab and Akshak belong to a class of "extra" Sumerian cities distinct from the original seven created between 2368 and 2338 but existing by the time of the ninth era between 2278 and 2248. The "extra" cities eventually appearing in the Sumerian King List total seven: Adab, Akshak, Mari, Hamazi, Awan, Isin and Agade. The total of seven matches the eight cities planned by the eight diluvian survivors in 2368 but cut to seven by Ham's Babel fiasco. Whether or not the second set of seven was planned as such, they clearly represent a dimension of Sumerian history following the Uruk-Aratta War.

The seven "second generation" cities will turn systematic only if we find that they complement the eight diluvian survivors who built the original seven Sumerian cities of the postdiluvian era. More than one septad occurs in Genesis 10; but the most definitive such group occurs in Genesis 11. Shem's imperial line covers just seven names through the powerful emperor Naram Sin, Nahor of the text. The eighth heir Terah broke with the Akkadian empire by migrating from Ur to Haran in Padan-Aram. By doing so he and his Semitic descendents completely lost sight of the Sumerian linguistic stock whose language gave the Noahic world order its cultural definition. Terah evidently never tried to become a world ruler in the manner of his seven imperial forebears Arphaxad I, Shelah, Eber, Peleg, Reu, Serug and Nahor. Precisely because Nahor murdered ten of the Noahic elite in 2182, Terah became the first in a line of separatists to disassociate himself from such deeds at the dawn of the counter world of Israel.

We have already noted clear associations between two of the imperial heirs and two of the "extra" cities: Peleg-Lugalannemundu as ruler of Adab and Reu-Sargon as ruler of Agade. A case for Arphaxad I's correspondence with Isin might be made from two observations. First the name resembles Arphaxad-Nanna's Semitic name Suen or Sin. More important, Arphaxad's lunar Nannaship involves historical time-consciousness as a motive behind the composition of the Sumerian King List at Isin. Shem's second heir Shelah was so important in the Semitic reckoning of things that he became both the chief god of East Semitic Akkad, Marduk, and of West Semitic Ugarit as Tr-Il, "Bull El." That dual importance east and west indicates his association with the Semitic city Mari on the

Euphrates intermediate between Akkad to the south and the West Semitic sphere to the northwest.

Cases for special associations between the remaining three heirs— Eber, Serug and Nahor— are weaker owing to our limited knowledge of such places as Hamazi. Kingship at Its Source identifies the one ruler of Hamazi in the King List, Hatanish, as Japheth. A newly accessed map at www.shunya.net shows Hamazi far to the north of Elam and Awan in Gutium north of the southwestward bend of the Diyala River about the same latitude as Ashur in Assyria. This newly identified location for Hamazi strengthens the case for locating at that city Shem's fourth heir Eber, who also appears as Japheth's fifth vassal Tubal. Chapter 4 of Kingship at Its Source groups in Gutium with the Iranians of the First Kish order ancestors of the Basques, who inhabit the Pyrenees Mountain region of Spain. This land is much the same as the one inhabited by Celtiberians, the Indo-European representatives of Tubal in Celtic Western Europe. The Basques or Vascones take their name from Tubal's son and Japhethite successor Joktan- Meshech; but Joktan is not one of Shem's heirs; and the Basque tribe reinforce the Celtiberians as representatives of Eber.

The case for Awan and Serug derives from Waddell's belief from inscriptional evidence in Ireland that the island was first colonized by Menes-Manishtushu (Serug) who died there. Ireland takes its name Eire from a tribe located in Ptolemy's time in the southeastern corner of the island, the Iverni. That tribe takes its name from Javan's Gutian name Ibranum equivalent to his Welsh name Bran. Elamite Awan takes its name from the true pronunciation of the biblical name Javan, Yawan. Serug's special focus on an island reserved from the offspring of Javan serves to associate him with Elamite Awan.

The remaining city Akshak enjoys a special status as Sumerian equivalent to the Ukhu City that opens the Kish Chronicle with Noah. Akshak is an unusual case because of the intriguing interplay between the Kish Chronicle and the closing "generations" of Hallo's Figure 9 covering what he calls the "Early Dynastic III Period." Waddell's Noah figure Ukusi matches Hallo's Ukush of Umma, equated with Noah in Kingship at Its Source on the separate ground that he is the father of Lugalzaggessi-Shem. Hallo shows as contemporary with Ukush Ishu-Il at Akshak. That ruler appears fifth in the Ukhu City dynasty of the Chronicle as though this dynasty is

identical to Hallo's Akshak list where Ishu-Il also appears fifth. Clearly Hallo's list must derive from the opening section of Waddell's Kish Chronicle or some document containing the same information. Curiously, however, Ukush reigned at Umma rather than Akshak. The opening four names in Hallo's list fail entirely to agree with the four important names of the Kish Chronicle— Ukusi (Noah), Azag Bakus (Riphath-Seba), Tantan (Ashkenaz) and Naksha-Ansir (Cush).

In order to establish a context for the hypothesis that Shem's seventh heir Nahor developed a special relationship to Akshak before his rise to power as Akkadian Naram Sin, we must travel rather far afield, considering such exotic topics as the lunar temple built by the Sumerian revivalist Ur-Nammu at Ur and Nilotic tribes of East Africa. This excursion will add interest to the simple observation that a ruler at Akshak, Puzur-Nirah in the closing years before the rise of Sargon may well have been Nahor.

Cush's South Semitic followers made their home in Ethiopia. All three of the Akkadian emperors are represented by black African tribes bearing the names of the Indian kings whom Waddell identifies with the three emperors: the Sagara, Manja and Karemba. An additional set of three African tribes, all sharing the same language and general location bear the tribe names Shilluk, Dinka and Nuer. These are Nilotes, a separate linguistic stock of East Africa. The names Shilluk and Dinka suggest variants assigned to a ruler of the penultimate Third Ur dynasty of the Sumerian King List. This Shulgi or Dungi was a son of the revivalist builder Ur-Nammu responsible for the great lunar temple and other projects in Sumer. I interpret Ur-Nammu as a latter-day reappearance of Ham analogous to his grandson Sidon's earlier reappearance as Gudea of Lagash. By the time Ham began his late reign as Ur-Nammu in the typically ageless condition of Noah's immediate family, he had lost six of his sons, including the four of Genesis 10:2, to Narmer-Nahor's massacre in the Nile Delta.

Because all these sons were dead, Shulgi figured as Ham's new heir late in the 22nd or early in the 21st century. In effect Shulgi was a half brother to Ham's sons including Cush. His black Nilotic descendents understood that they bore a special relationship to Cush's South Semites in Ethiopia. Because Cush was long dead by the time Shulgi came to power, he owed his status to Narmer-Nahor's act in having rid the world of Ham's original black son. These ancestors of the Nilotes also understood that Cush had first

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come to power as Naksha-Anenzu (Indian Nahusha) at Ukhu City, either Akshak or its prototype in the north. One of the alternatives Waddell gives to Naram Sin's name— without the devotional reference to the moon god Sin— is Nerra, reinforcing the suggestion that Nahor is Hallo's Puzur-Nirah of Akshak. Nahor's comembership in the elite company of rulers at Ukhu-Akshak along with Cush meant that the Nilotic descendents of Shulgi could celebrate Nahor in the allied tribe name Nuer, yielding a variant of Nahor based on vowel metathesis. These tribe names were saying, in effect, "Nahor reigned in Akshak after Cush did just as our father Shulgi supplanted Cush as Ham's heir at Third Ur. By executing Cush at Metelis, Nahor raised our father to the status of Ham's revivalist son. In that sense we are greater than the Cushitics of Ethiopia."

Heirs of Shem:		Eight "New" Cities:
Arphaxad I (Sin)	Isin	
Shelah (Marduk-Tr-II)		Mari
Eber (Elam-Tubal)		Hamazi
Peleg (Lugalannemundu)		Adab
Reu (Sargon)		Agade
Serug		Awan
Nahor (Puzur-Nirah)		Akshak

Conventional scholars recognize that these cities housed at least three linguistic stocks, Sumerian, Semitic and Elamite. Although Mesopotamia was no longer the international zone it had been before the war, our task is to place the Satem Aryans either in the "old" or "new" cities. We now have a total of fourteen cities to work with— a total suggestive of the final, Joktanite thirteen of Genesis 10 plus the lord Joktan himself. As Meskiaggasher, founder of the victorious Eanna regime and the all-conquering hero of the Gaels, Esus-Cúchullain, Joktan ranked at the top of the Noahic elite at the close of the great war when the body of central cities was expanded from seven to fourteen. It is safe to say that Joktan was the chief victor in the Uruk-Aratta war.

Of all the explanations of the Joktanite group none is more cogent than as agents to colonize or re-colonize fourteen cities of the Mesopotamian world just as the eleven Canaanites had served to

colonize that world some forty years earlier beginning in 2338. The beginning point for the Joktanites would appear to be the end of the Uruk-Aratta War around 2296. Because the lunar month lasts about 28 days, the module for such recolonization was two years for each city. However those twenty-eight years could not be dated within the eighth Noahic era unless it began twelve years earlier in 2308 when Meskiaggasher established the Eanna regime at Uruk, one of the seven "old" cities. Four other "old" cities were created by the diluvian wives, who appear together at the close of the Joktanite group. Consequently we begin with five associations between Joktanites and five of the original cities.

If a two-year module process began in 2308 rather than 2296, it had to cope with the dislocations and confusions resulting from the war between 2203 and 2296. As for the heirs of Shem, the Joktanite list includes just two of these, Hadoram-Arphaxad I and Diklah-Shelah. The roles of the heirs of Shem and the Joktanites overlapped. The Joktanites either built new or re-colonized old cities in honor of Shem's heirs. At the heart of the Joktanite group is the triad of Ur—Nanna, Inanna and Utu—Hadoram, Uzal and Obal. We have already assigned to Arphaxad-Hadoram the task of building Isin. Despite Inanna's deep association with Uruk, a better case can be made that Kish was the focus of her postwar efforts. We will explain why in a moment. We have not yet mentioned Sippar, cult center of Utu-Obal toward the north in Akkad. Sippar was neither one of the "old" cities like Lagash nor one of the cities that hosted a dynasty in the Sumerian King List. Nevertheless it must have been a new city created by Obal. As such it alters the total of cities from fourteen to fifteen and requires the Joktanite group to be expanded further by the addition of one name. The name Peli at the head of Hallo's list of rulers at Awan suggests that Peleg joined his brother in the Joktanite process at Awan before taking up his main colonization effort at Adab.

The Joktanite group falls into discrete sets. It begins rather surprisingly with two sons of Obal-Apollo, known to Hellenic mythology as Orpheus and Asklepius. The Joktanite names are Almodad and Sheleph; and both brothers played a role in forming the Balto-Slavic division of the Centum Aryan stock. Their position at the head of the list suggests that the Joktanite re-colonization process began in Elam, the land of Japheth's diluvian wife Kali and, hence, of Japheth himself. Aside from the concentration of Joktanite names in ancient Slavic Russia, the heavy emphasis in Slavic mythology on

Japheth as Svarog and his sons Dazhbog, Stribog and Svarogich implies that the Slavs recolonized

Elam for a time under Almodad and Sheleph at Awan and Hamazi: The third and fourth Joktanites are positioned so as to suggest that the colonization process began in and spread westward into Lower Mesopotamia. The Joktanite names are **Hazarmaveth and Jerah**. Like Almodad and Sheleph they are a pair of brothers, in this case born to Tr-Il Shelah as Mot and Athtar respectively. As sons of Shelah, these brothers were grandsons of Sidon, the god Enki at Eridu. If Hazarmaveth re-colonized Eridu, this southernmost city in Sumer acted as a point of departure for the voyage of Aratta exiles to Hadramaut, a name derived from Hazarmaveth.

The other names located in the central section of the Joktanite list are Diklah- Shelah and Abimael-Enmerkar. As second heir of Shem, Shelah has already been assigned to Mari. The case for assigning Inanna to Kish rather than Uruk involves the female parentage of this heaven goddess. It would appear that both she and her brother Utu were children of Arphaxad I by his grandmother, Shem's mother Uma. This White Matriarch appears in the Dynasty III period as the female "king" Ku-Bau who made the foundations of Kish secure. Her focus on Kish suggests that her daughter Uzal-Inanna was the Joktanite commissioned to re-colonize Kish. The same conclusion results from noting the kindred locations of her brother Utu-Obal at Sippar and her son Shelah- Diklah-Marduk at Mari. Finally Abimael-Enmerkar, king of Uruk at the time of the war, logically undertook its colonization afterward.

To assign the correct Joktanites to the right cities is only half our task. The other is to determine which ethnic groups inhabited these cities according to plan, even assuming that Sumerians had the upper hand in most of them. The colonists of these cities at this point must be distinguished from the exiles who had inhabited Mesopotamia before migrating to Aratta and losing the war. That is why I refer to re-colonization. The best approach to this problem is to note that the fifteen cities in question fall into three groups: the original seven cities founded by antediluvians, five "new" cities in the south in Sumer and Elam and three "new" cities in the Semitic north. Of these the "old" cities were inhabited by Sumerians, who spoke a version of the Uralo-Altaic lingua franca of the Ark. The five "new" cities in the south were colonized for the time being by Satem Aryans: Indians, Iranians, Scythians and two groups of Slavs— the

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East and West Slavs (Poles and Russians) and South Slavs (Serbs). Of the three northern cities, it is ironic to refer to Sippar as a “new” city because it had been inhabited in antediluvian times; but like Mari and Agade, it was new to the postdiluvian world. The northern cities were inhabited by West Semites at Mari, East Semites at Agade and a combination of South Semites and Egyptian Hamites at Sippar, both groups bound for the Arabian-African continuum of the south.

The materials needed for an interpretation of Mesopotamian settlements after the war can now be tabulated:

Joktanite:	City:	Population:
Almodad (Orpheus)	Awan	East and West Slavs
Sheleph (Asklepius)	Hamazi	South Slavs
Hazarmaveth	Eridu	Sumerians
Jerah	Akshak	Scythians
Hadoram (Ashkenaz)	Isin	Iranians
Uzal (Inanna)	Kish	Sumerians
Diklah (Marduk)	Agade	East Semites
Obal (Hobal)	Sippar	South Semites,
Hamites		
Abimael (Enmerkar)	Uruk	Sumerians
Sheba (Ninhursag)	Ur	Sumerians
Ophir (Dumuzi-abzu)	Nippur	Sumerians
Havilah (Ereshkigal [Havilah-Tiamat])		Lagash
Sumerians		
Jobab (Nanshe)	Umma	Sumerians
Joktan (Baal Melqart)	Mari	West Semites
Peleg (Lugalannemundu-B'arat)	Adab	Indians

The Indian king lists, therefore, were based on a Mesopotamian history centering in Adab even though they refer to Mesopotamia as a whole and to rulers located in Akshak, Kish, Uruk and Agade. Eventually the Indians left Mesopotamia in a way that has left Nativists convinced that Sumer—the “land of many tongues”—was inhabited by only one linguistic stock sourced in “Central Asia,” that

is, nameless oblivion. In contrast Sumerian and Indian records give us reality in the form of proper names.

A peculiarity of Waddell's synthesis is that Gilgamesh occurs as the 14th Indian king immediately prior to Haryashwa-Ur Nanshe. In Hallo's synthesis, Gilgamesh occurs in the fourth "generation" of the Eanna regime six "generations" before Ur Nanshe in the second "generation" of the Dynasty III period. This disagreement between Waddell and Hallo only goes to show that all these rulers were more or less contemporary members of Noah's family. If Waddell's identifications are correct, Ur Nanshe-Heth returned from the war and settled at Lagash when Gilgamesh was still in power in Sumer. In support of this view Ur Nanshe's Lagash barely appears in Hallo's chart of Gilgamesh's Eanna period. The one ruler at Lagash Hallo names, Enhegal, could have been a governor in Ur Nanshe's absence; or Gilgamesh could still be reigning in the eyes of the Indian fathers at some city distinct from Uruk, even Adab, before the rise of Ur Nanshe. In some respects the Indian king lists offer an alternative view of where power resided in Sumer at any given time.

The names that Waddell gives, however, to the 14th king make for unimpressive matches to the Sumerian names he gives to Gilgamesh. If it were not for a faith in the overall validity of the Indian record for Mesopotamian history, these matching names would not convince anyone. The overall case is based on the remarkable, detailed cogency of the subsequent match between Haryashwa and his five sons to Ur Nanshe and his five sons. In considering Waddell's theory, we should take stock of the how we would expect the Indo-European language to be received in Sumer and Akkad. Eventually Sumerians were compelled to accept Semitic hegemony over the whole land in Akkadian times. Semitic was the language of Amorite Martu, both alien and hostile to Sumer.

Although **Sumerian was the original lingua franca of the Ark**, there was reason to hold Indo-European in high respect in Sumer. The Aryan stock was the creation of Shem, original claimant of Akkad (Uri) and son of Uma, original claimant of Sumer. Waddell's Sumerian name for Gilgamesh was Ishzax Gamesh. He claims that "Gilgamesh" is a Semitic name and, therefore, an anachronism analogous to "Sargon" for what he mistakenly believes to have been the Sumerian and Aryan name Sharru-kin. He also mistakenly identifies Gilgamesh as Ur Nanshe's father on the basis of mere succession in the Indian lists. In support of his view he shows outline

reproductions of Gilgamesh wrestling lions and a bull. He compares Gilgamesh, plausibly enough, to Hercules but then argues rather feebly that Ur Nanshe's "Phoenician" identity under the name Panchala suggests a link to Gilgamesh because of the Phoenician worship of the Tyrian Hercules, Baal Melqart. Gilgamesh-Eber is, in fact, the father of Joktan, Baal Melqart (Greek Melicertes son of Athamas). But Ur Nanshe is by no means to be identified with Joktan. He is Heth son of Canaan, Joktan's great-great-granduncle through Heth's brother Sidon, Shelah and Eber-Gilgamesh. Almost all of the 54 Noahic elite are relatives of this sort.

One of the seals outlined by Waddell is stylized so as to give Gilgamesh frontal Negroid features. Although this impression may be an accident of stylistic limitations of an art working on a small field, it has influenced my view that Eber-Gilgamesh was a mulatto son of Kali. That belief has proved true in other respects such as the appearance of Eber's name among tribes of West Africa.

Why, then, would the Indians record a succession, foreign to the Sumerian record, from Gilgamesh of Uruk to Ur Nanshe of Lagash? Like the author of the Sumerian King List at Isin, the Indians appear to be recording transitions of kingship from one city state to another but without naming particular cities. Kingship at Its Source points out that Gilgamesh-Eber overcame Aka-Mizraim, the contemporary king of Kish. The actual father-son succession of Enmebaraggesi-Ham to Aka-Mizraim at Kish parallels the similarly Hamite succession from Ham-Gurmu's son Canaan-Gunidu to Heth-Ur Nanshe at Lagash. As a member of the Canaanite eleven, Heth had participated in the Canaanite distribution of Indo-European stocks at all eleven points of the First Kish order before the war. After the war Aka at Kish and Ur Nanshe at Lagash were attempting to maintain the old order in the face of the new Joktanite scheme to supplant them. Because Joktan- Cúchullain was a major player in war as a member of Japheth's Erechite cause under the name Meshech, he and his father Tubal-Eber-Gilgamesh were now leaders of the new order. The Indians remembered Gilgamesh as their leader just before the rise of Ur Nanshe because he had been their great warrior in the Erechite army and was still holding power somewhere in Sumer just before Ur Nanshe succeeded in re-imposing the old Canaanite sway over Indo-Europeans.

Kingship at Its Source - [NOTE: "Kingship At Its Source" is actually Volume-II, while this book is Volume-III] - has thoroughly

discussed Waddell's match between Ur Nanshe ("Uruash") and his five sons with Haryashwa and his five sons. The strength of this six-point identification lies partly in the geographic location of Lagash. At least one internet map of Sumer shows Lagash immediately on the coast of the Persian Gulf, the maritime doorway to India. Waddell pictures Ur Nanshe as a seafaring genius analogous to Manishtushu-Menes and in fact labels him "Sea-Emperor Uruash," giving "Ur-Nina" as alternative name, Nina being the Semitic version of the Sumerian fish goddess Nanshe. Waddell refers to Lagash as a "seaport." In his introduction to "Uruash," Waddell strikes against the inherent Nativism of the Assyriologists (Semitists):

Assyriologists have hitherto regarded him and his dynasty as being merely petty kinglets of a single city or city state, obsessed with their theory that no real kingship arose in Mesopotamia until later (108-109).

This same assumption, even in Christian circles, assumes that Noah was a pair of holy hands clasped in prayer, with a long beard, in a tent, stuck in a single location throughout his entire lifetime of 900 years, waiting for fellow natives to grow into embryonic nations after eons of time. The actual Noah is more accurately pictured as Indian Indra, leader of the dashing Marut horsemen. Waddell claims that Ur Nanshe colonized India even before the rise of the Akkadian Empire:

I have shown that he founded the great overseas Sumerian colony of Edin in the Indus Valley as attested by the contemporary Victory-Seal of his crownprince Mudgal [Akurgal]— Mudgala of Indian lists and Vedas, the first governor of that colony, and by other official seals found there (109).

The very existence of such seals suggests an imperial code rather than isolated petty kingship. By translating the name of Ur-Nanshe's successor Akurgal rather than Mudgal, Kramer has wiped out a resemblance that appeared self-evident to Waddell. That resemblance, however, hardly exhausts Waddell's case for the imperial significance of Heth, son of Canaan and one of the chief founders of the human race together with the other fifty-three

Noahic elite. For special emphasis, Waddell sums up his case for the crucial identity of Indian Haryashwa with Ur Nanshe in four points:

This identity in Sumerian and Aryan is proved (a) by the identity of his own name and titles, (b) by identity of the name of his five famous sons and in the same relative order, (c) by the identity in the names of his descendents in the dynasty and in their precise chronological order of succession and (d) by identity in achievements (110).

In his exacting comparison of Ur Nanshe's family in the Ur Nanshe Plaque with Haryashwa and his five sons in the king lists, Waddell gives the Sumerian name of the successor an open vowel "Amadgal"; so the disagreement of reading with Kramer and others boils down to the second syllabic sign, transcribed variously mad and kur. In a bit of detailed evidence, Waddell points out that Amadgal-Akurgal holds a jar in the Plaque. One of the Indian titles of the corresponding figure is "Ni-kumbha," "Leader of the Jar" (113).

Instead of confining the Ur Nanshe dynasty to Lagash as Hallo does, Waddell identifies Akurgal's successor as "Bidsar" and shows a photograph of a statue of this ruler in the round discovered at Adab — our conjectural Indian headquarters— rather than Lagash. Given the Indian value of Adab, it makes sense that the Indian lists should take note of a grandson of Ur Nanshe distinct from the famous warrior king Eannatum featured by Kramer and Hallo. In the synthesis chart showing his inflated chronology, Waddell names the figure at Adab "Biasnadi" and matches him with the 17th Indian king, Pasenadi of the solar line of Ayodhya. Hallo's chart of the Dynastic III period shows no one at Adab reigning contemporaneously with Eannatum in the fourth "generation" of the chart. This blank space in the column on Adab falls at the third and fourth "generations" between Lugalannemundu in the second and Lugal-dalu in the fifth. Akurgal's son Eannatum is listed in the fourth "generation" at Lagash.

The next king that Waddell singles out for special attention is Su-Dasa I, 22nd ruler in the Puru lunar line and equivalent to Trasa-Dasyu I in the solar line of Ayodhya. He matches this ruler to the Sumerian name Tarsi, apparently the Lugal-Tarsi whom Hallo shows as claiming hegemony over Sumer at either Uruk or Ur in the 7th "generation" of Dynasty III. This placement in time makes him a

strict contemporary with Puzur-Sin (Shem) at Kish and Ukush (Noah) at Umma. Kingship at Its Source identifies him as the Javanite Tarshish, Hellenic Phoenix, patriarch of the Phoenician race and, therefore, an appropriate complement to the Ur Nanshe dynasty identified with Phoenicia via the tribe name Panchala. Waddell quotes at length a "battle hymn" celebrating a victory by Su-Dasa I. According to Kramer's historical summary, Lagash was constantly at war with neighboring city states in the time of Ur Nanshe's dynasty. It was in this warlike context that Lugalzaggesi struck at the cult center of Ningirsu at Lagash and Sargon retaliated by overthrowing Lugalzaggesi and razing the walls of Uruk. The battle hymn of Su-Dasa is typical of the Vedic hymns except for its circumstantial details:

Though the floods spread widely, Indra made them shallow and easy for Su-Dasa to cross; He (Indra) worthy of his our praise, caused the Simyu foe of our hymn to curse the river's fury. Eager for spoil was (the enemy leader) Turvasa Puro-Das, fain to win wealth, like Matsya (fishes) urged by hunger; The Brighus and the Druhyus quickly listened to them: friend joined friend amid the two distant peoples. Together came the Pakthas, the Bhalanas, the Alinas, the Sivas, the Vishanins; But to (Su Das') Tritsus came the Aryans' Comrade (Indra) to lead these heroes on in war and spoil (170).

Waddell claims that the River Parushni in the next line is the Euphrates. Two hypotheses can be considered in giving the subject of this hymn a place in Mesopotamian history. Su-Dasa's place in the Indian king lists suggests that it concerns the wars of Lagash against its neighbors. The other hypothesis gives the hymn a more epic meaning based on identifying the tribes named in it. We will consider the Lagashite hypothesis first. According to Kramer's summary the chief enemies of Lagash were "Elam to the east, Umma to the north, Erech and Ur to the west, not to mention several cities whose location is still unknown" (The Sumerians, 54). If this state of affairs lasted down to Hallo's 7th "generation" of Lugal-Tarsi, we might explain the battle of Su-Dasa in these terms. That may not be the case, however, because much of the conflict was settled by the victories of Eannatum in the fourth "generation." After defeating Elam, Uruk, Ur and Umma, Eannatum defeated invading forces under Zuzu of Akshak in the north. Failing to achieve peace for very

long, he had to fight Elam and then Akshak and Kish, now backed by Mari. Umma had to be defeated again in the 5th "generation" of Entemena.

In the 5th, 6th and 7th "generations," Hallo shows a series of three rulers at Uruk or Ur claiming Sumerian hegemony as though the power of Lagash had finally been subdued. Kramer's narrative, based on unusual sources for this early period, continues to detail the central theme of a border dispute between Lagash and Umma. Kramer notes that "Entemena was the last of the great ensi's of the Ur-Nanshe dynasty." In Lugal-Tarsi's 7th "generation" a letter to the Lagashite ruler Enetarzi reporting a raid on Lagash by 600 men from Elam. So hostilities were continuing during the decline of Lagash in the time of Waddell's Tarsi-Su-Dasa I. Kramer's summary turns at this point to the histories of Lugalzaggesi and Sargon.

The obvious difference between the Indian and Sumerian records is that the Indians consistently refer to tribes rather than cities and city states. That focus is what we would expect from a people who had migrated to points north of Mesopotamia in 2338 just after the first Sumerian cities had been founded. For some reason the Centum Aryans agreed to leave the cities behind from the outset of postdiluvian urban life. The same was true of the Semites of Martu and the Elamites. Of course cities existed in India in the early Indus period as well as the later Gangetic period. Nothing demonstrates that the Satem Aryans could not have been living in a Sumerian city or cities in the Dynasty III and Sargonic periods.

It is possible to speculate on the identities of some of the enemy tribes in Su-Dasa's victory hymn. If Brighu the fire-priest is a version of Peleg distinct from King Barat, the Brighus might be considered the protoplasmic Thraco-Phrygians who surrounded him at Kish prior to the rise of Sargon. The Siva tribe suggests Siva-Shiva, Noah' son Riphath-Seba, ancestor of the Semitic Amorites. So the Sivas might be considered the Amorites or the Semitic forces of Mari. But instead of attempting to date some battle on the Euphrates during the reign of Lugal-Tarsi in Hallo's 7th "generation," it makes more sense to view Su-Dasa's battle as occurring in a theater of the Uruk-Aratta war fifty to sixty years before that reign. Like all the Noahic elite, Tarshish was abnormally long-lived by our standards. Even though the Indian lists place him in a slot of time equivalent to the Dynasty III period, there is no reason why the intense tradition embodied in the hymn should not reflect a stage of the great war.

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Kingship at Its Source suggests that the Uruk-Aratta war is the theme of both the Medb and Taranis panels of the Gundestrup Caldron and, as such, complements the Cernunnus panel of the previous First Kish period when the Indian protoplast settled at the point of the antelope in the upper left corner in Syria-Phoenicia west of the Upper Euphrates. The Medb Panel is interpreted as an allegorical depiction of the theater surrounding Aratta somewhere to the northeast, possibly not far from the Iranian settlement suggested by the antelope in the upper right corner.(1) The Taranis Panel is read as a theater surrounding Arphaxad I's camp in Padan-Aram extending to the eastern bank of the Upper Euphrates.

(1) EDITOR: John Pilkey never identified the exact geographical location for Aratta.

Recent studies offer a variety of locations for the city, ranging from local to distant points from the above Iranian settlement. See the following monographs:

Totaling all the tribes in the extended passage quoted by Waddell, I find sixteen. That total is meaningful. I will develop its implications despite a lack of positive knowledge about these tribes. Logic alone is no substitute for positive knowledge. In scientific reasoning, logic supplies the predicate; but there can be no meaningful sentence without a subject based on prior knowledge. I engage in a hypothetical guessing game here in order to keep the sixteen tribes in mind pending more information on them. Aside from knowledge about individual tribes, however, knowledge can be generated by the total context surrounding these sixteen names. The parts can be successfully interpreted from the whole.

Sixteen is twice the number of the original eight protoplasts. We have observed in the Cernunnus Panel a clear tendency for the protoplasts to divide into halves as early as 2338. The Indians and Iranians are distinguished, for example, by the pairing of two antelopes in the upper corners of the Cernunnus Panel as interpreted in Kingship at Its Source. Our guessing game begins with the plausible activity of considering the eight diluvian survivors and recognizing pairs of derivative protoplasts for each. We then attempt to match these sixteen protoplasts with the sixteen tribes of the Su-Dasa text beginning with the strongest cases and proceeding to the weakest.

Note that this hypothesis depends on assuming that Su-Dasa, representing one tribe, the Tritsus, fought the rest of the Noachic world. That assumption makes sense only if we also theorize that

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Peleg succeeded in drawing into the Aratta Schism partial representatives from all of the remaining fifteen protoplasts, leaving other members of the same stocks to form the Erechite army. To place Su-Dasa-Tarsi at the head the one completely loyal protoplast makes sense when we consider that Tarshish became the patriarch of Phoenicia where the Indians settled in the First Kish period.

The pair deriving from Noah's Uralo-Altaic stock is simply the eastern and western divisions, exclusive of the Sumerians, namely the Mongol-Tatar-Turk group of Noah as Kudai Bai Ülgön and Finno-Ugric group of Noah as the Finnish forest god Ukko. Yellow Durga's pair are the closely interwoven Sino-Tibetans and Austroasiatics north and south of the Chinese-Vietnamese border. Mahadevi's two peoples are the Amerindians originally designed for Hejaz in Arabia and the South Semites including both Arabs and Ethiopians. White Uma's two stocks are the Sumerians, reserved for her claim land of Sumer and the Centum Aryans arising from her diluvian union with Ham.

Logically Kali gave birth to the Austronesians and Dravidians on the one hand and African blacks on the other. As Brahma, Shem begat both of the Satem Aryan stocks excluding the Balto-Slavs, that is, Indians and Iranians. One reason for the total resistance of the Indians to the Aratta Schism was loyalty to Brahma, the Originator of the Trimurti. Such loyalty might carry theological implications for the subsequent spiritual history of the Indian people. The cultus of Indra in the Su-Dasa text suggests an actual devotion to pre-Abrahamic Yahweh as associated with both Noah (Indra) and Shem (Brahma) in the biblical text of Genesis 9:26, which blesses Yahweh (God of punitive judgment), the God "of Shem." Although Hinduism is hardly a form of Christianity, the special loyalty of Su-Dasa's Tritsus to the cause of Shem and Noah at a time of dire need for military support may explain why God singled out India, among the Eastern nations, as mission field of the Apostle Thomas at the source of Indian Christianity of high antiquity. Such a response by Christian Yahweh would be an instance of what the Hebrew Bible calls *chesed* or "loyal love."

The Slavic importance of Japheth implies that the Balto-Slavs were his contribution to the Satem Aryan stock inherited from his brother Shem. Ham originally fathered the ancestors of both the West and East Semites as complements to his mother Mahadevi's role in the origin of the South Semites, who inhabit her ancestral

homeland of Havilah-Arabia. Japheth's other people were his original stock, the "Hamites" of Egypt.

The hypothesis concerning Su-Dasa's victory hymn begins by matching the closely paired "two tribes of the Vaikarna" with Durga's interwoven Sino-Tibetans and Austroasiatics. This interweaving consists of close ties between the Burmese half of the Austroasiatics with the Tibetans and between the Thai half of the Austroasiatics and the Chinese. Given the equation between the Indian protoplast and Su-Dasa's victorious Tritsus, the fire-priest Brighus suggest the fire-worshipping Iranians. The tribe name Anu or "sons of Anu" in the text is identical in translation to the sky god of the eastern Uralo- Altaics, the divine principle of El Elyon in the Hebrew text. For the western Finno, the Ugrians, the tribe name Yakshu suggests the cluster of names associated with Akshak of Waddell's Kish Chronicle: Akshak itself, Ukusi, Ukush of Umma and Noah's Finnish name Ukko.

At this point the system of identifications turns tenuous. Uma's two stocks, Sumerians and Centum Aryans, yield what may or may not be superficial resemblances of name: the Simyu to Sumer and Alinas to Hellenes representative of the European Aryans. The name Siva leads to equivocal results among three possibilities. The obvious resemblance to the god name Siva or Shiva points to Seba-Adamu and could refer either to Amorites or Dravidians descended from Noah's son by Kali. However I favor a derivation from Japheth's Balto-Slavic name Svarog. A mysterious connection exists between Japheth and Seba in the Egyptian Great Ennead beginning with Japheth as Atum Re and ending with the generation of Seba as Asir-Osiris. Consequently I take the Sivas to be Japheth's Balto-Slavic protoplast.

As for the Egyptians, Mizraim's classic name Aka, can be identified with the Ajas by observing a correspondence of the hard unvoiced k to the voiced g in Hellenic Aegyptus, basis of our English "Egypt" with its soft g equivalent to j or the dsh cluster. Grasping at phonetic straws such as this makes sense if we take the sixteen names in the Su-Dasa text as a genuinely closed set rather than a casual accumulation of names remote in time from the original sixteen protoplasts. After this initial set of six tribal pairs, the process becomes even more diaphanous. The name Bheda, which may not be a tribe at all, offers a vague resemblance to the Bedouins of the Arabic South Semitic stock. Mahadevi's complementary stock

to these is the rather heterogeneous Amerindians. The Pakthas call to mind the Pathans or Pukhtun who gave their name to Aryan Pakistan. It is conceivable that the Pathans were converts from the Amerindian group to the Aryan language living in Mahadevi's original claim land in Gutium of the Zagros Mountains. Pakistan is the Indus Valley location of the original Dravidian colonists of Greater India.

The black African tribe names Sagara, Manja and Karemba have always suggested the three Akkadian emperors in the East Indian forms of their names Sagara, Asa-Manja and Karamba (of the lunar line Yadu). In the battle hymn the Sigrus offer another equivocation if read the name as sourced in Sagara— as indicating Sargon's East Semites of Ham or the black Africans of Kali. The remaining tribe names Druhyu, Bhalana and Vishanin draw almost a complete blank as representing some combination of the East and West Semites and Kali's Austronesians, assuming that the Sigrus are the black African protoplast.

One clue is that, later in the text, the Druhyus and Anus are dealt with together: *"The Anus and Druhyus seeking spoil have slept, the sixty hundred, yea the six thousand"* (173). The Druhyus can be explained in terms of the biblical history of Akkad. Ham's Tower of Babel scheme in the heart of Akkad was an attempt to reduce the human race to a unit devoted to the heaven god Anu but speaking the language of the sun god Utu. When the builders closest to Ham reverted from Hamite to the original Semitic, they became Akkadians complementary to the Uralo-Altaic Anus. Consequently we can identify the Druhyus of the battle hymn with East Semites.

Only the Bhalanas and Vishanins remain, one to represent Ham's Canaanite West Semites and the other to figure as source of Kali's Oceanic Austronesians. A final guess is to find in the name Bhalana an Aryan cognate to the ubiquitous West Semitic god name Baal or Bal. This name appears in plural form "Baalim." That plural hints at a blanket representation of the West Semitic ancestors as the Bhalana tribe. These people became casually associated with ancestors of the Austronesians on the Arabian exilic coasts before rebelling with the Centum Aryans and Amerindians and making their way up the Red Sea coast to the classic West Semite lands including Palestine. Process of elimination identifies the Austronesian protoplast with the Vishanins.

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Our hypothesis that the sixteen tribes of Su-Dasa's battle hymn correspond to sixteen Noahic protoplasts at the time of the Uruk-Aratta War can now be tabulated:

Parent:	Protoplast:	Tribe:
Noah A	(Anu)	Uralo-Altaic Anu
Noah B	(Ukko)	Finno-Ugric Yakshu
Shem A	(Brahma)	Indians Tritu
Shem B	(Dyaus)	Iranians Brighu
Ham A	(Anshar)	East Semites Druhyu
Ham B	(Tammuz)	West Semites Bhalana
Japheth A	(Atum Re)	Egyptians Aja
Japheth B	(Svarog)	Balto-Slavs Siva
Mahadevi A	South Semites	Bheda
Mahadevi B	Amerindians	Paktha
Kali A	Black Africans	Sigru
Kali B	Austronesians	Vishanin
Durga A	Sino-Tibetans	Vaikarna A
Durga B	Austroasiatics	Vaikarna B
Uma A	(Nanshe)	Sumerians Simyu
Uma B	(Rhea-Cybele)	Centum Aryans Alina

Despite the hypothetical nature of this construct in using material of uncertain antiquity, it suggests certain perspectives in handling the Uruk-Aratta War. If Peleg imposed his name Brighu on the Iranian protoplast, the implication is that he recruited a definitive portion of this group into the Aratta schism on his way northeastward to Aratta. In fact his choice of Aratta as location of his rebel colony may have resulted from an understanding with the Iranians or their leaders. The perennial focus of Iranians on fire worship reflects Peleg's identity, not just as the fire priest Bhrigu but as Nergal and Irra, fire god of the Sumerians and Akkadians. The Iranians eventually transferred the fire ethos to the Japhethite Madai, Teutonic Logi. But there is no question that Peleg-Prometheus' "theft of fire" meant his heretical rebellion against due

process in failing to act in concert with the Noahic Council when the Eanna epoch arrived in 2308.

Once the Indians in Phoenicia got word of the Iranian action, they must have reacted by deciding not to allow a single recruit to Peleg's faction. The result of this decision was the purity of Su-Dasa's Tritus in acting as the one full protoplast with its full strength in opposition to the Aratta rebels. The story that the Tritus gained the favor of Indra in checking an effort by the enemies to cross the Euphrates implies that by this time they (the Tritus) had crossed the Euphrates eastward to attack Aratta and were pursuing the fugitives westward to the same river. By making war on them, they must have captured some of the population destined for distant exile as well as driving others westward to Lydia.

After covering Su-Dasa I, Waddell focuses on the Indian kings intervening between him and Sargon, Nos. 24-36. Here he deals with rulers at Ur including a few names from the Sumerian King List and Meskalamdug known only from an inscription at Ur. Kingship at Its Source identifies one of these rulers, Mesannepadda of First Ur, with Arphaxad I, euhemeristic counterpart to the moon god at Ur, Nanna.

Another such ruler Aannapadda identifies with Arphaxad's son Obal, the sun god Utu. Waddell matches these two with the 24th and 25th Indians kings with striking results for our study. The 24th king equivalent to Arphaxad I receives the name Prishada or Prishata in the Ayodhya and Puru lines. More important the 25th king, equivalent to Obal, receives the name Haryashwa II, connecting him in some way with Ur Nanshe-Haryashwa I. Even more important, Waddell draws on two of the Indian lines to give this 25th king the name Raman or Roman. As farfetched as it may seem, we are reminded that the Latins who built Rome (Roma) traced their descent from Saturnus, a version of Arphaxad I. In this case Waddell's attempt to synthesize Sumerian and Indian records has resulted in a striking reinforcement of Latin tradition. For the first time we now associate Italic tradition directly with the Sumerian and Indian records with the effect of confirming the validity of all three. In a recent follow-up essay "The Gaelic Tradition," I have associated the patriarch Obal with the Italic Umbrians of central Italy. In "The Gaelic Tradition" Obal has taken on new value as Conchobar, leader of the allied Centum Aryan forces against the Akkadian Empire in 2178. The new equation between Obal as Sumerian King Aannapadda with the 25th Indian king named variously Haryashwa II and Roman adds a newly defined leader involved in the

transplantation of Centum Aryans to Europe out of a specifically Aryan context in Mesopotamia.

Why, then, would Obal become Haryashwa II in the Indian lists? *Kingship at Its Source* emphasizes the hypothesis that Haryashwa I-Ur Nanshe's five sons were born of Durga and became Wu-Di emperors of China owing to their seminal colonizing activities in the Far East. Obal was the son of Arphaxad I, the Chinese Jade Emperor and chief patriarch of the Chinese nation. Adopting the name Haryashwa II meant consolidating the relationship between two families at the root of Chinese origins. In Europe the Chatti or Hessians are to Heth-Ur Nanshe what Arphaxad I and Obal are to the Italic Latins and Umbrians. The Chinese were destined to play an imperial role in the Far East comparable to that played by the Romans in Europe and North Africa.

Waddell adds that this 25th Indian king is referred to in one of the lists as a Panchala and therefore a Phoenician oriented to the coast of Syria where the entire Indian protoplast of King Tarsi once settled. That title implies another ground for explaining why Obal became Haryashwa II. Both Obal and Heth were reckoned "Phoenician" because they were viewed as playing particularly seminal roles in colonizing the Far East and Europe respectively. From the time after 2338 when the Indian protoplast first settled in Phoenicia, this coastal land became a symbol of maritime opportunity or duty to colonize the earth. Waddell refers to Haryashwa II as first ruler of a "Second Phoenician Dynasty." The "First Phoenician Dynasty" of Ur Nanshe proceeded from the Lower Sea to colonize India, Oceania and the Far East. The Second Phoenician Dynasty of Aanapadda-Obal duplicated that feat by colonizing Europe, West Africa and the Americas.

Waddell adds still another observation on the 25th king with immediate relevance to Noahic tradition, in this case channeled to the Hellenes with a clear tendency to confirm the validity of that tradition for Noahic times: Another title borne by King Drupada [Haryashwa II] in the Indian epics is "Leader of the Praise, Prayer or Worship" (Yajna-sena). This suggests that he may be the unknown king of this period, whose name has not been found in an inscription, whose royal tomb at Ur contained among its magnificent equipment of objects interred for his use and enjoyment in the underground world of the after-life, a splendidly decorated harp of twelve strings, suggesting that he was a harpist and musician (181).

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Here is a direct hit by the combined Sumerian and Indian tradition and the logic of Kingship at Its Source on a familiar detail of Hellenic mythology. Repeatedly we have identified Obal— hence with Aanapadda, Haryashwa II and Drupada— with Apollo, not only a sun god but also the god of “archery, divination and music” Apollo’s reputation for music in classical tradition explains why the god is painted with a violin or harp attribute in works by Mantegna, Raphael, Dossi and others. Apollo’s son Orpheus (the Joktanite Almodad) is the god of music in particular and is invariably pictured with a harp.

The harp found at Ur provides, not just a general observation on origins but in all likelihood, a revelation of the musical activities of Obal and Almodad at Ur and, as such, a concrete verification of a Hellenic myth as historical fact: Harp Discovered at Ur (at the British Museum) www.greatcommision.com copied May 19, 2008

Two structural insights have developed from our analysis of the Indian Kinglists to this point. From the battle hymn of Su-Dasa, we learn that, instead of recruiting complete protoplasts, Peleg drew out fractions from fifteen of sixteen stocks that existed by the time of the Aratta Schism in 2308. Second the remarkable evidence supplied by the harp at Ur (now in the British Museum) suggests that some Hellenes, at least, remained at their First Kish location of Eridu and may not have been subject to the exile of other Centum Aryans after the war. Of course this is matter of close timing. Hellenes could have remained at Eridu, near Ur, during the reign of “Apollo” (Aanapadda of Ur) before going into exile later in the 23rd century.

It is the Teutons, not the Hellenes, who give unequivocal evidence of being exiled from Lydia to Eastern Arabia in the remarkable sequence of tribes in Ptolemy’s eastern Germany. On that basis, we might conclude that Hellenes or other Centum Aryans never participated in the Arabian exile at all. On the other hand Obal-Apollo is the patriarch who left the clearest stamp on eastern Arabia in the Hobaritae. Furthermore the Hellenes descended directly from Ham’s son Phut-Iapetus and were therefore guilty through genetic association of the Hamite role in the Aratta Schism. As a matter of fact the Arabian exilic scheme unfolded during the course of the 23rd century and could have left the Hellenes near Ur in the time of Mesannepadda and Aanapadda.

The classic Hellenic tribes are a direct reflection of the sons of Ham: Cush- Xuthus, through Ion-Nimrod, the Ionians; Mizraim-Aka,

the Achaeans; Phut-Aeolus, the Aeolians; and Dorus-Canaan, the Dorians. The arrangement of these tribes on either side of the Aegean tells us something about their history from the time their protoplast lived at Eridu to the 17th century when Achaeans began invading Greece from the Danube Basin. This knowledge serves to tighten the relationship between Apollo, Orpheus and their harp at First Ur and the Hellenic nation that disappears from view over the 500 years when **Hellenes were living in the Danube Basin**.

The relative locations of Achaea, Ionia, Aeolis and Doris are analogous to the four provinces of Ireland in bearing the stamp of experiences in the eastern heartland. On either side of the Aegean, these four regions form a rectangle with Achaea in the southwest, Ionia in the southeast, Aeolis in the northeast and Doris in the northwest. The two western lands Doris and Achaea, in representing Canaan and Mizraim, correspond to the north-south relationship of the Canaanite West Semitic coast and Egypt. Given the western polarity of these two lands, opposed lands in the east should yield counterparts to the east of Canaan and Egypt. Two such lands do just that. Ion son of Xuthus in Greek tradition is one of several Hellenic versions of Nimrod. In our geographic scheme, the equivalent to southwestern Ionia is Mesopotamia— Sumer and Akkad— the “land of Nimrod” (Sargon) according to the Bible. The patriarch of Hellenic Aeolis is Ham's son Phut, physical father of the Hellenes, named by them both Aeolus and the Titan Iapetus.

This son of Ham founded the Gutti dynasty under the name Imta. So the original northeastern model for Aeolis on the Aegean east coast is Gutium in the Zagros Mountains of western Iran. A line drawn southward from Gutium to Sumer is analogous to Aeolis and Ionia bordering north and south on that coast. A line drawn from the Syrian-Palestinian coast to Egypt matches one drawn from Doris to Achaea, the Hellenic lands of Canaan-Dorus and Mizraim-Aka-Achaeus. Doris lies in the upper part of Greece northwest of Mount Parnassus; and Achaea, in the southern Peloponnesian Peninsula along the southern coast of the Gulf of Corinth. The analogous rectangles of the heartland and Greece can be represented schematically with the heartland locations in italics as follows:

Syria-Phoenicia Gutium

Doris Aeolis

Martu

Aegean Sea

Egypt Akkad-Sumer

Achaea Ionia

Here is a geographic pattern that demands interpretation. It suggests that, instead of being exiled as a unit like the Teutons and other Centum Aryans, the Hellenes were divided into their four tribes and led to locations in Mesopotamia, Gutium, Syria- Phoenicia and Egypt. With the Hamite fathers taking positions on the Arabian coasts as "Ocean Dragon Kings," the logical leadership of this Hellenic dispersion fell to the four Javanites including Tarshish, the victorious Du-Dasa I. The Javanites arose genetically from the family of Sidon-Enki, lord of Eridu where the Hellenic protoplast had made their home after 2338.

One of the adversarial tribes overthrown by Su-Dasa, the Alina, has been tentatively identified with the Hellenes, either the whole male warrior stock or only part of it. The emerging scenario is that the Hellenes, unlike the Teutons and other Centum Aryan tribes, were checked, subdued and divided into quarters by Su-Dasa-Tarshish. In *Kingship at Its Source* we identify Tarshish with the figure Enkidu, "Creature of Enki," who accompanies Gilgamesh-Tubal in killing off the "Bull of Heaven" (Gugalanna) and Huwawa. These slain monsters are interpreted as subdued protoplasts from the Aratta Schism. So, in this case, the Indian tradition of Su-Dasa's victory hymn has given us a variation of the same campaign by Tarshish against the Aratta rebels. The four traditional Hellenic tribes were then distributed among the Javanites Elishah (Sidon's son and father of Tarshish), Kitt and Rodan as well as Tarshish himself. As a reminder, "Tarshish" is the biblical name for the Phoenicians who remained where the Indian protoplast had settled after 2338. So we can safely say that the process described here was the work of Indian loyalists against Hellenic rebels. It may be anachronistic to refer to Su Dasa I-Tarshish as an "Indian" in the national sense; but he belonged to the Indian tradition as it existed in Noahic times.

With the scene of Su-Dasa's battle on the Upper Euphrates, he would have led ancestors of the Dorians to the northwestern corner of the scheme in Phoenicia not far west of the battle. Because both Kitt- (Cadmus) and Rodan- (Danaus) appear as predynastic pharaohs in Upper Egypt, the next step in the scheme was for the Javanites to lead the Achaeans and Ionians with them into Egypt, leave the Achaeans of Aka-Mizraim in Egypt and then to guide the Ionians back to Mesopotamia where Tarshish-Enkidu established or renewed his relationship with the hero Gilgamesh-Tubal. Careful study of the Sumerian text on their exploit of killing the monster Huwawa will probably shed light on the Javanite initiative whether or not Huwawa can be identified with the Hellenes or perhaps the entire mass of rebels conquered by Su-Dasa on the Euphrates. A detail of the text is that Enkidu-Tarshish angers Gilgamesh by cutting off Huwawa's head on his own. That might reflect on Su-Dasa's taking the sole initiative with his Tritsus in the Indian battle hymn.

As the Javanites Kitt- and Ro- headed to Egypt, the scenario requires that Elishah led the tribe of Phut eastward to Gutium where Phut himself founded the Gutu dynasty in the following, 22nd century under the name Imta. Elishah's Hellenic name in Poseidon's "Libyan" family is Agenor. He is traditionally associated with Phoenicia along with his son Tarshish-Phoenix. All of the Javanites settled on coasts of the Eastern Mediterranean prior to their bloody deaths in the Nile Delta in 2182. But the Javanite project described here took place in the previous century as aftermath of the Uruk-Aratta War. It may seem incongruous that a Javanite should have led a Hellenic tribe as far east as the northeast corner of the scheme in Iranian Gutium; but Kingship at Its Source identifies Elishah with Aliche, a dragon god of Siberia, in the northeast corner of the world.

A remaining mystery is what brought the Javanites together at Metelis to meet death at the hands of Narmer. Clearly they had reassembled the Hellenes and led them there to a reunion with their Hamite fathers, who had come up from the Arabian coasts to serve briefly as Egyptian kings before meeting the same fate at the same time. The Hellenes survived but after the deaths of six Hamite fathers and the four Javanite leaders. Following the shock of this epochal tragedy, the Hellenes submitted to further exile in ships of the Upper Sea Akkadian fleet which carried them from the Nile Delta to the Danube Delta from which the Achaeans began the Hellenic invasion of Greece and Minoan Crete in the 17th century. The Minoans or Caphtorim belonged to the Mizraim sphere of Egypt and

held Crete prior to this time as an extension of the same Egyptian power which had eliminated the Hamite fathers and Javanite leaders. Hellenic knowledge of the “rivers of Hades”— so important for our understanding of the punitive-exilic function of the Arabian coasts— resulted from the brief reunion of the Hamite fathers with the Hellenes. The Hamite fathers had served on Arabian coasts as “Ocean Dragon Kings” known as such to the Chinese and treated as such in the depiction of Ham in the Dragon Panel of the Gundestrup Caldron. The Hellenes, while acknowledging their genetic origin from Ham’s son Phut, understood the deep stigma attached to Ham’s family as culminating in the violent death of this family in 2182. They dismissed the Hamite fathers as fallen Titans doomed to overthrow and destruction by the Olympian family of Sidon, Heth and Shem— Poseidon, Hades and Zeus. That is how they rationalized the history of defeat and humiliation that they had experienced from the time they joined the Aratta Schism in 2308.

Enough has been said in *Kingship at Its Source* about Waddell’s match between the three chief Akkadian emperors and Indian kings 37-39 not to review the main facts here. Waddell affirms the match between Sargon and Indian Sagara in profuse detail by drawing on Sargon’s autobiographical inscription and the Puranic legend of Sagara. One seriously wonders what has happened to this crucial identification in subsequent scholarship since 1928.

As Waddell’s account of the imperial triple match between the Akkadian and Indian rulers expands, it engulfs the beginning of dynastic Egypt and we are faced with the three-part imperium of Noahic mankind as it existed early in the 22nd century BCE. Although reigns later than Naram Sin constitute a denouement, we can briefly review what Waddell has to show about the later kings. The denouement takes shape in Waddell’s 17th chapter where he concentrates chiefly on Egyptian material and the later Akkadian emperors such as Dudu (equivalent to Indian 41st king Dhundu). He matches this Akkadian with the fifth dynasty pharaoh named by Manetho Usaphaidos.

Waddell’s motive in dealing with this stage of history is to complete his case for the Mesopotamian-Indian-Egyptian empire by showing further identifications especially with the eighth and last pharaoh of Dynasty I. In picturing the interaction between Mesopotamia and Egypt, he describes India as an intermediate step in a colonizing process that featured the Lower Sea rather than the

Mediterranean: In the second batch of Indus Valley seals, I found no fewer than seven seals by King Kib, the last member of the Sargon-Menes Dynasty. They are of especial historical importance in that they give his genealogy as well as his title of Qa (341).

A check of Waddell's synthesis chart shows that he matches this King Kib to the 42nd Indian king; but we are to understand that the Indian lists still refer to Mesopotamia rather than India. The actual colonial population of the Indus Valley at this time consisted of black Dravidians rather than white Aryans. Although Aryan viceroys might have settled in India, they were evidently not accompanied by members of their own race. Of course the Nordic supremacist Waddell pictures all of this in terms of the "white man's burden" of British India in the 1920s.

In two successive seals, Waddell translates locations referring first to Mesopotamia and then to Magan-Egypt as the advanced part of the empire beyond India after a right turn down the Arabian coast to the Red Sea. The fourth seal of the series reads, "' For the Life of Suhahatur-Kib Qa, Turn the Evil from the Gut of the House of Gin! Kib of the House of Ner at Magan Land.'" The "House of Gin" means the dynasty of Sargon; and the Egyptian "House of Ner" signifies the derivative line of Sargon's grandson Naram Sin-Narmer. Obviously the seal in question is a concrete artifact. The only way to discredit the three-part imperium is to question Waddell's translation. I would marvel at the spectacle of any attempt to impose a Nativist reading on these seals. As for the Indian list, Waddell equates the first part of the Egyptian name Shudur-Kib with Indian Suhotra.

To verify all three syllables of the compound name Shudur-Kib Waddell shows and illustrates matching Egyptian and Mesopotamia pictographs. The signs for "dur" and "Kib" obviously resemble each other. Either these matching signs exist or they do not.

In his discussion of the Gutians Waddell reaffirms his Nordic-Aryan theme by referring to this people as "Goths." He shows a rather spotty, discontinuous tabular sequence of matches for the Gutian kings and the Indian king lists as well as another set of Indus Valley seals. When he comes to the famous Gudea of Lagash, he displays a genealogical diagram showing Gudea's descent from Indian Kings. In the synthesis chart he gives him the Indian name Gadhi but shows him as intervening between the 50th and 51st kings of the list. That failure to appear as one of the numbered kings is in accordance with Kramer's and Hallo's description of Gudea as a

local governor rather than a king despite his high cultural importance.

In response to one of the familiar portrait statues of Gudea, in a standing posture, Waddell writes, "And significantly so modern is his appearance that he might pass for a Hindu gentleman of the present day in India, and thus affirming still another striking illustration of the Aryan Origin of the Sumerians" (376). That racial generalization, contrary to linguistic fact, means nothing to me. The races of Noah's world were chiefly distinguished by the wives of the Ark—the Mahadevi tetrad. If my identification of Gudea as a latter-day version of Ur Nanshe-Heth's brother Sidon is true, this man was the offspring twice over of the white matriarch Uma, Ham's diluvian wife. Thus his race was three quarters Caucasoid and one quarter Ham's mixture of Noah's Asian character and Mahadevi's Amerindian or Aquiline character. If that is what Waddell means by "Aryans," so be it. All Indo-European speakers are Aryans in a linguistic sense. Afro-Americans are "Aryans" in that sense by speaking English. In a racial sense, the word "Aryan" as anything more than a synonym for "Caucasoid" is one of the stupidest idioms ever adopted. In plain English, Uma was a Cainite, a descendent of the first Caucasoid male Cain.

Appendix D

The Teutons

John Davis Pilkey

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As English speakers we are members of the Teutonic or Germanic branch of the Centum division of the Indo-European or "Aryan" linguistic stock. The Teutons of Northern Europe are subdivided into three groups: West Teutons, North Teutons and East Teutons. The West Teutons include English descendents of the Continental Angles, Saxons and Jutes; both High (southern) and Low (northern) Germans; Dutch of Holland and Flemings of Belgium; and

Frisians of northeastern Holland. The North Teutons are made up of the Scandinavian Swedes, Danes, Icelanders and Norwegians— but not the Finns, who like the Hungarians are not Indo-Europeans at all but Finno-Ugrians or western Uralo-Altaics akin to the ancient Sumerians. East Teutonic Goths migrated to Italy and Spain in the 5th century and eventually adopted Latin-based languages. To my knowledge no modern people are classifiable as East Teutons.

The other divisions of the Centum Indo-European stock in Europe are the Celts of the west and northwest; Italics of the south together with the Latin derivative languages French, Spanish and Romanian; and Hellenes and Albanians of the southeast. An exotic member of the Centum division is the Tocharians who once inhabited western China. The Satem or eastern division of the Indo-European stock is made up of Balto-Slavs (Russians, Poles, Croats, Czechs and Serbs), Iranians and Indians. The tag “Aryan” drives from a Satem word meaning “noble” and applied rather egregiously to themselves.

A few other Indo-European peoples have not been classified as either Centum or Satem types and are assumed to be ancient people whose origin pre-dated the split between the two groups. These include the ancient Hittites, Luwians, Lydians and Thraco-Phrygians made up of ancient Thracians, Phrygians (Trojans) and modern Armenians (classed by some as Satem Aryans). This analysis of Indo-European divisions can be found in Albert C. Baugh's *History of the English Language*. Nordic supremacists drew special attention to the Teutonic linguistic stock and Indo-Europeans in general in the Nazi era leading up to World War II. They applied the term “Aryan” to themselves in the same self-congratulatory way as the ancient Indo-Europeans of Iran and India. This term is fraught with confusion since popular Nordic supremacists failed to distinguish between race and language. For example the Nazi regime prohibited performances of German composer Louis Spohr's opera *Jessonda* because the title character is a dark-skinned Hindu woman in love with a white Portuguese colonist. The irony is that dark-skinned or not, the Hindus speak Satem Indo-European and merit the term “Aryan” through direct descent of linguistic type.

In *Kingship at Its Source*, the Satem Indo-European Indians and Iranians hold a distinctive place in Noahic origins that may help to explain why they adopted the selfflattering term “Aryan.” Immediately following the Tower of Babel incident in central Mesopotamia in 2338 BCE, ancestors of the Indians and Iranians

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were among the first peoples to colonize lands outside Mesopotamia. Indians settled in Syria-Phoenicia and Iranians in the Zagros Mountain region of western Iran. Our study has so far made no attempt to explain why the Noahic Council assigned these locations to Satem Aryans; but we can grapple with it now in order to shed light on the Indo-European mystique that modern Teutons have tried to attribute to themselves.

One of the chief ironies of early postdiluvian history is that the man Shem, who gave his name to the "Semitic" linguistic stock, was not a Semite himself and played no role in its first origin. Instead he authored the original nucleus of the Indo-Europeans and is accurately identified as Brahma the Originator in Indian tradition. Shem's association with the Semites began about 90 years after the Flood when Noah cursed Ham and his sons for misconduct by stripping them of the control of their own "Semitic" stock and

transferring it to Shem. That maneuver triggered a chain reaction of changes. To compensate Ham, Japheth gave up control of his own native "Hamite" or Egyptian stock and was compensated in turn by controlling at least part of Shem's Indo-European stock. Eventually all three of Noah's antediluvian sons contributed to the formation of the Indo-European linguistic stock. Ham's diluvian wife was the Caucasoid, blond mother of Shem and Japheth, known to the Indians as Uma. As a consequence of that union a Caucasoid race arose, adopted the Centum variety of the language and became the classic European race, especially Hellenes descended from Ham's white son Put (Hellenic Iapetus) and Teutons deriving from Ham's other white son Canaan. A later analysis of the foundational bloodline of the Teutons will show that white Uma contributed at four points to making Teutons one of the fairest-skinned peoples on earth.

The Indians and Iranians, in contrast, represent the original Indo-European core fathered by Shem, one of Uma's two antediluvian sons. The Satem Balto-Slavs derived from

Japheth as evidenced by the centrality of this patriach and his three sons Gomer, Magog and Madai as the Slavic gods Svarog, Dazhbog, Stribog and Svarogich. We can only speculate on why Shem's original Satem Aryan core of the Indo-Europeans colonized the northwest and northeast while the rest of the Noahic world settled in or near Mesopotamia. The Tower of Babel incident had been Ham's misguided effort to reduce the entire human race to a single stock by teaching Egyptian as a lingua franca. The Hellenes remembered that

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one of their three versions of Ham, Hermes, "interpreted the languages and then came discord." We get our Greek-based English word "hermeneutics" (the science of interpretation) from that tradition concerning Hermes. Presumably the Satem Aryans, along with the rest of mankind, learned Egyptian temporarily in order to participate in building the Tower of Babel in Shem's original claim land of Akkad. Afterward Shem agreed to send his own native people farthest from Mesopotamia as a sign that the nations would neither be linguistically, racially nor geographically unified as long as his God Yahweh was obeyed.

The Indians were assigned to Japheth's original claim land of Syria-Phoenicia. The Iranians took the Zagros claim land of Noah's diluvian wife Mahadevi, mother of Ham. Patterns of this sort usually carry a meaning. Syria-Phoenicia and the Zagros flanked Noah's original claim in Subaria on the Upper Tigris, later known as Assyria when it came to be colonized by Semites rather than Noah's Uralo-Altaics. Because Japheth was the oldest of the three antediluvian sons, the three claim lands spread west to east from Phoenicia into the Zagros represented the reigning diluvian couple and Noah's eldest son. These lands had been claimed first as the family of eight descended southward from the landing place of the Ark in the mountains of Urartu.

The most likely explanation of the term "Arya" or "Noble" is that the Indians and Iranians knew that they descended from the original core of Shem's family after the Flood. Shem had reason to be called "Noble" for reasons spelled out in Genesis 9 and in greater detail in the East Semitic Marduk Epic. This epic explains what happened in Genesis 9 when Noah cursed Ham's son Canaan and blessed the "Yahweh Elohim of Shem." Noah, named Apsu in the text, became outraged at Ham and his sons for immoral conduct—probably homosexuality. Tempted to execute these sinners on the spot, Apsu is dissuaded by his wife Tiamat, a version of Mahadevi, Ham's mother. Shem, under the name Mummu, comes in on the side of his father and takes a hard line against Ham's family. In reaction Canaan's son Sidon-Enki, named Nudimmud in the text, uses a "magic circle" to get the upper hand over Apsu and Mummu, Noah and Shem—the righteous, moral faction. Despite losing theocratic power to the family of Ham, Noah and Shem continued to hold a place in the Noahic Council. When Ham made a fool of himself at Babel, Shem sent the core of his family outside Mesopotamia as a separatistic protest to Hamite machinations. These Indians and

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Iranians then called themselves "Arya" as representatives of the man who had stood up against Ham's cult of immoralists. Shem continued to play a separatistic, iconoclastic role in later Noahic history, first as Lugalzaggesi in overthrowing the cultus of Ningirsu at Lagash and later as Melchizedek, the "King of Righteousness" who interacts with Abraham in Genesis 14.

Whatever the relationship of the Teutons to Aryans of a different origin, the Germans gained a remarkable reputation for moral decency as reported in Roman Tacitus' *Germania* in the 80s of the Christian era. As Germanic Christendom developed, it was notable for its stress on the virtue of personal self-control and discipline. That is no surprise in view of the pagan Germans' worship of Thor, one of a number of storm god versions of Shem and his God of punitive justice, pre-Abrahamic Yahweh (Genesis 9:26).

Somehow the Teutons came under the influence of Shem's moralism even though they derived genetically from the family of Ham, Uma and their offspring Canaan and Sidon. The peculiarity of this moral stance becomes apparent in the pejorative treatment of their ancestor Sidon as the morally sinister trickster god Loki.

In *Kingship at Its Source* I identify a pair of fighting animals in the viewers' lower right corner of the Cernunnus Panel of the Gundestrup Caldron with the Balto-Slavic and Teutonic protoplasts. The panel represents the First Kish order beginning immediately after the Tower of Babel incident and lasting from 2338 to 2308. The dominant figure of the panel is the Gallic god Cernunnus (Peleg), the "Horned One," sitting cross-legged, wearing stag antlers and holding in his left hand a serpent representing the Lower Euphrates. The panel contains eleven figures altogether. I match these with the eleven vassals of Canaan in Genesis 10:15-18, eleven branches of the Indo-European stock and eleven larger protoplasts of the non-Indo-European world. The code shown with a photograph of the Cernunnus panel below shows only locations and Indo-European branches without the Canaanite names or non-Indo-European stocks:

Cernunnus Panel of the Gundestrup Caldron

scanned from Ole Klindt-Jenson. *Gundestrup Kedelen* (1961)

Interpretive Code (for Indo-Europeans only): First Kish Order 2338-2308 BCE

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Antelope: = East Indians Lion: Celts Fish Rider: Albanians Antelope: Iranians in Syria-Phoenicia at Sippar at Ur in Gutium

Stag: = Hittites Cernunnus (Peleg): Thraco- Phrygians Wolf: Italics Fish: Hellenes in Martu at Kish at Nippur at Eridu

Serpent: = Tocharians Lion-Ram: Balto-Slavs Lion-Ram: Teutons at Uruk at Umma at Lagash

The map on the next page shows all eight of these cities. The non-Indo-European stocks at these locations were Amerindians with Teutons at Lagash; Semites with Hittites in Martu; Ural-Altaics (including Sumerians) at Kish with Thraco-Phrygians; Etruscans with the Indians in Syria-Phoenicia; Hamites (Egyptians) with Celts at Sippar; Black Africans with Italics at Nippur; Sino-Thais with Albanians at Ur; Tibeto-Burmans with Tocharians at Uruk; Basques with the Iranian-Scythians in Gutium; Caucasian Japhetics (such as the Georgians) with Balto-Slavs at Umma; and Austronesians with Hellenes at Eridu. Among the eleven local governors from the vassals of Canaan, Heth ruled over the two protoplasts in Martu. This ancient relationship between Indo-European Hittites and Semites helps explain why the Semitic Israelites were familiar with Hittites in Old Testament times. The two peoples both belonged in the First Kish period to the "place of the stag"— the land of Martu west of Mesopotamia.

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Map of Mesopotamia

Showing Positions for Eridu, Ur, Uruk, Lagash, Umma, Adab, Isin, Nippur, Kish, Sippar, Akshak, Mari, Awan (as a region), and Hamazi
www.shunya.net copied May 25, 2008

A complete understanding of the Teutons is not possible without placing them in the context of this First Kish order and then describing at least in outline what became of them from that time until they entered Europe. For example, were they present at the Battle of Teutates in 2178? Like other members of the Centum Aryan stock, they descended from the union of Ham with the White Matriarch Uma. Each of the diluvian survivors generated two stocks making up a total of sixteen by the Eanna period. The Teutons

shared Mahadevi's city Lagash with one of her two stocks, the Amerindians.

This casual association left at least one detailed mark on the two races. Two of the remarkable sequence of tribes in Ptolemy's map of Germany, the Omani and Quadi, took the names of two patriarchs in the same form as these two persons named as gods of the native South Americans, Oman and Kuat, Heth and his father Canaan, the Lagashites Ur Nanshe and his father Gunidu.

The Aesir-Vanir War

At first Teutonic mythology looks too incomplete to give a clear picture of early postdiluvian times except for four or five random identifications. But then comes the Icelander Snorri Sturleson's 13th century account of two warring classes of gods, the Aesir and Vanir, in his historical summary the *Heimskringla*. Sturleson anticipates my comprehensively euhemeristic approach by supplying his own treatment of "mythology" as history:

Odin took an army to attack the Vanir. They made a valiant defense of their country, and each side in turns had victory. Each plundered the others' land, doing much damage. And when the two peoples had had enough of this, they set up a peace conference, made a truce, and hostages were exchanged. The Vanir gave their most distinguished men, the rich Niord and his son Freyr. In return the Aesir gave the man Hoenir, saying that he was very proper to have authority. He was a big man, very good-looking. With him the Aesir sent one Mimir, a very shrewd man, and in return the Vanir gave the most intelligent in their group. He was called Kvasir (R. I. Page, *Norse Myths*, 17).

What catches my eye instantly is that the Vanir send as hostage Frey, Teutonic version of Peleg, the "lord of Aratta" in Sumerian tradition. The Teutonic name Vanir may even have something to do with Lake Van, which Kramer mentions in connection with Aratta although I favor a location farther east nearer Lake Urmia. Each of the major linguistic stocks eventually displays some version of the Uruk-Aratta War. The Aesir-Vanir war certainly looks like the Teutonic version.

An important theme is that hostages or otherwise defeated rulers in early

postdiluvian times often turn into rulers. We have seen the defeated Peleg become Sumerian emperor Lugalannemundu. The same is true of the four sons of Ham who reigned briefly in succession in Egyptian Dynasty I before Narmer executed them at Metelis. In Sturleson's account, the Aesir send Hoenir because he seems fit to rule. The text goes on to state, "When Hoenir came to Vanaland, he was given authority at once."

This information clears up a troubling aspect of my picture of the war. Kingship at Its Source identifies Hoenir with Nimrod, Peleg's successor Reu. I have always found evidence that both Peleg and Nimrod held power at Aratta ("Vanaland"). However I have never been able to sort out how they shared power. The Norse tradition suggests that they reigned at Aratta in succession just as they appear in the Genesis 11 genealogy as Peleg and Joktan.

The Norse names appear transparent enough to list the Noahic *dramatis personae* of the narrative (Vanir hostages in italics): Norse Name: Early Postdiluvian Name(s): Freyr (Frey) Peleg ("Lord of Aratta," Lugalannemundu of Adab) Mimir Mizraim (Min, Aka king of Kish) Odin Joktan (Meskiaggasher, founder of the Eanna Dynasty) Hoenir Nimrod (Reu, Sargon of Agade) Niord Heth (Ur Nanshe of Lagash) Kvasir Canaan (Kuat, Gunidu of Lagash, Magalgalla of Kish). Three of these figures begin as Vanir and become hostages to the Aesir: Frey, Niord and Kvasir. Hoenir and Mimir begin as Aesir and are handed over to the Vanir. Odin is the leader of the Aesir; and that fact harmonizes with Joktan-Meskiaggasher's role as founder of the Eanna Dynasty, the Erechite or "Aesir" regime during the war. The only difference between this Norse account and the Sumerian is that, in the latter, Meskiaggasher hands power over to his son Enmerkar (biblical Abimael) and this son leads the Erechite main army against Aratta.

Each of the five hostages contributes something to our understanding of the war and subsequent politics. An immediate challenge comes from the Norse tradition that Freyr is the son of Niord. If we identify Niord with Peleg's actual father Eber, we have to assume that Eber-Gilgamesh started out as an Aratta rebel along with his son. That theory conflicts with our conviction that Gilgamesh was an original Erechite as Japheth's fifth vassal Tubal and as the subduer of the monsters Gugalanna and Huwawa. Of course all this depends on chronology. Eber's role as a rebel can be considered short-lived before "Niord" becomes a useful hostage among the Aesir

(Erechites). That idea fails, however, in view of Sturleson's claim that hostages were given only after the war had gone on long enough to exhaust the people on both sides.

Niord makes far more sense as Mahadevi-Tiamat's son Heth, a figure so

important to Teutonic origins that he is represented by three different tribe names in Ptolemy's Germany— the Omani, Cherusci and Chati (Hessians). Kingship at Its Source argues that Heth joined his mother Tiamat and half brother Peleg-Kingu in leading the schismatic Aratta alliance. Before drawing on the Aesir-Vanir tradition I was puzzled by Heth's rapid rise to power as Ur Nanshe after 2278. It is now evident that both Peleg and his "father" (elder half brother) Heth were Vanir hostages and that both came to power as the Norse tradition suggests among the Aesir faction of Sumer.

Another logical revelation derives from the original Aesir membership of Mimir- Mizraim and Kvasir-Canaan. The statement about Kvasir's high intelligence looks like concrete fact about Canaan, who passed on this intelligence to Sidon (Norse Loki), the mastermind of Noahic times. What the Aesir allegiances of the three hostages implies is that the abortive Hamite attempt at a northern empire broke down so decisively that Canaan, Mizraim and Cush's son Nimrod all returned to Mesopotamia in the six-year interval between the Eanna epoch in 2308 and the outbreak of the war in 2302. Even after they returned north as hostages to the Vanir, the cause of Aratta was thoroughly defeated by 2296; and yet all three then reigned in Sumer— Mizraim-Mimir as the troublesome Aka at Kish; Canaan-Magalgalla also at Kish toward the close of the Eanna period as shown in William Hallo; and Nimrod as Utul-Kalamma at Uruk in the sixth "generation" of the Eanna Dynasty in the same chart. That chart shows a four-deep genealogy of rulers at Uruk, all representing the upper imperial line of Genesis 11: Lugalbanda-Shelah, Gilgamesh-Eber, Ur-lugal-Peleg and Utul-kalamma-Reu (Nimrod). Having been Erechite Aesir in the eyes of the Norse, Canaan, Mizraim and Nimrod all returned to Sumer and promptly reigned as Sumerians, two at Kish and one at Uruk.

What, then, did the three Aesir hostages do when they returned north and became leaders or servants of the Aratta cause in its dying stage? We answer that question in KAIS in respect to Nimrod-Hoenir by identifying him as the Aratta champion who fought and lost the climactic duel against Japheth's son Madai. More important, all three

hostages can be viewed as bringing with them populations doomed to become distant exiles as a result of joining the fallen Vanir cause. Mimir-Mizraim accounts for the Upper Egyptians who were treated like exiles when the Lower Sea fleet of the Akkadians carried them off to Upper Egypt as an extension of the Arabian exilic zone.

We have already placed Kvasir-Canaan at the head of Centum Aryans and West Semites whom he led into rebellion against the exilic scheme after they had settled along the Arabian coasts. This analysis, with the aid of Indian tradition ("The Indian King Lists"), enables us to be more precise in regard to who became Aratta rebel stocks. The battle hymn of Su-Dasa I shows that Peleg eventually extracted rebels from fifteen of the sixteen protoplasts of the Noachic world after 2308. However we can be more specific about which populations entered the schismatic side either before or after the exchange of hostages. To be complete, we need to analyze whether the Vanir hostages, Freyr and Niord, brought people in the opposite political direction by converting schismatics back into loyal adherents of the Erechite regime.

According the battle hymn of Su-Dasa I, the most loyal of all the adherents to the Erechite cause were the Indian protoplast, referred to as the Tritsu tribe under Su-Dasa-Tarshish. These must be treated as the loyalist core under the power of Eanna, even more so than the Sumerians, referred to in the text as rebel Simyu. Su-Dasa's victory over fifteen tribes was so overwhelming that it alone may have stalemated the war as described by Sturleson. Because Su-Dasa is the same person as Sumerian Enkidu, who cuts off the head of Huwawa in one of the Gilgamesh stories, we are now in a position to equate that symbolic decapitation with Su-Dasa's victory, in which case the removal of Huwawa's head is the removal of Peleg-Freyr as hostage from the Vanir. We can take our pick among the fifteen defeated tribes as possible converts from the Aratta Schism back to loyalty to the Eanna regime.

If the Simyu, Su-Dasa's chief foes, were at least a fraction of the Sumerian protoplast, we can now picture Peleg as returning with Sumerians destined to make Lower Mesopotamia the western Uralo-Altaic nation now known to students of Sumerology. This being the case, we can now understand why the god Enlil reacts so angrily when Gilgamesh and Enkidu return with the severed head of Huwawa in "Gilgamesh and the Land of the Living." This head represents, not just the leader Peleg, but the conquered Simyu

destined to become the Sumerian nation. Enlil represents the first son of Ham, Cush, Nimrod's mulatto father. As nominal head of the Enlilship proper to the entire Semitic linguistic stock, Cush-Enlil was furious because he had intended to make Lower Mesopotamia a Semitic rather than Sumerian nation. Despite becoming chief god of the Sumerian cult at Nippur, Cush lost his opportunity to convert Mesopotamia into a Semitic homeland. His son Nimrod-Sargon managed to rule over Sumerians as an East Semite but never to convert the Sumerian populace to the Semitic tongue. Because of the Afro-Arabian polarity of the Semitic stock, Cush thought that Lower Mesopotamia should be annexed to Semitic Arabia.

The next step is to consider whether the other Vanir hostage, Niord-Heth, brought with him a people analogous to the Sumerians under Peleg. Certainly it was not the Teutons, who fled from Aratta to Lydia before being captured. The most likely followers of Heth at this time were the Hellenes, who knew Heth as the Olympian Hades. Instead of going into exile in eastern Arabia with other Centum Aryans, the Hellenes were divided into sub-tribes and led by the Javanites (including Enkidu-Tarshish) into Syria-Phoenicia,

Egypt, Mesopotamia and Gutium. That process began after the Hellenes were neutralized by the "decapitation of Huwawa." If Carchemish was the scene of Su-Dasa's battle, ancestors of the Dorian tribe remained in Syria before being re-gathered with other Hellenes in the Nile Delta and then exiled to their "prehistoric" homeland on the Danube.

The word "prehistoric" should be replaced in such cases by "non-historic" or "relatively unknown." For now, we can consider whether the Teutons were charter members of the Aratta Schism and, if so, why. The analysis of fifteen conquered tribes toward the close of "The Indian King Lists" fails to distinguish between Hellenes and the rest of the Centum Aryan stock but identifies the Alina tribe with the entire body of Centum Aryans.

The possibility remains that some or all of the Centum Aryans remained divided up during the war as they had been at five Sumerian locations in the First Kish period. That circumstance would explain why Su-Dasa's victory meant the separation of the Hellenes from other Centum Aryans. It is also possible that each Centum Aryan stock remained locally associated with the same non-Indo-European stock that shared a city with them in the First Kish order. If the Teutons remained attached to the Ameridians who shared

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Lagash with them, they must have been Mahadevi-Tiamat's main contribution to the primary Aratta group. In other words, she herself commanded the inhabitants of her city to migrate to Aratta. Mahadevi was Peleg's mother as well as his ally in the Aratta Schism. This alliance of mother and son means that she governed the Amerindians while he became Teutonic Frey by ruling the Teutons at the core of the schism. In the Su-Dasa text, the Amerindians are identified with Pakthas, who gave there name to Pakistan, the land encompassing the Indus Valley. If that name applies even more readily to the Teutons, we can understand why the name became attached to the Indus Valley. As the core of the Centum Aryans in Eastern Arabia, the Teutons were intended to colonize that part of Greater India before they rebelled against the exilic plan.

Makeup of the Anti-Akkadian Army of Teutates

This stage of analysis now raises the issue of which Centum Aryan stocks made up the army or armies of Teutates and Conchobar in the battle of 2178. A strong clue to the makeup of that anti-Akkadian force is that Shem fails to show up in the Gaelic insular tradition. At least I know of no counterpart to Gallic Teutates in the Gaelic tradition.

Even if one exists, Shem does not figure in the account of Conchobar's victory in the Battle of Ross na Ríg. On the other hand Shem-Thor ranks at the top of the Teutonic pantheon and is more warlike than Odin. The implication is that the Teutates Panel describes the action of an army led by Shem and consisting chiefly of Teutons. The correlative Battle of Ross na Ríg represents an army led by Conchobar-Obal and made up of ancestors of the insular Celts if not the entire body of Celts.

In the First Kish period the Celts paired off with the Egyptians at Sippar. Both peoples bore the stamp of Japheth, a patriarch almost unknown to the Teutons. Even if Celts and Teutons united in exilic eastern Arabia, they remained distinct enough in language and prior history to form separate armies in 2178. The remaining three Centum Aryan stocks, Hellenes, Albanians and Italics, remain to be placed in 2178. Whatever conclusion we draw about them will help us determine the degree of isolation Teutons experienced after their years at Lagash. The Albanians and Italics are woven together by the striking coincidence of Zadrime, Puka and Fan with Latin Saturnus, Picus and Faunus. Before further progress can be made, we must

account for how these two Indo-European stocks figured in Noahic history between 2303 and 2178.

A political structure takes shape from the fact that three major stocks participated in the Red Sea rebellion— Centum Aryans, West Semites and Amerindians. Centum Aryan branches were indexed by these whole stocks. Once the rebellion began, Teutons paired off with their former companions at Lagash, the Amerindians. Celts acted as part for-the-whole representatives of the Centum Aryans; and Italics and Albanians paired off with West Semites. We might even draw a distinction between West Semitic Canaanites

and Arameans and group each of these with some combination of Italics and Albanians.

We know that the Italics were dominated by Arphaxad I-Hadoram as their progenitor Saturnus. Kingship at Its Source suggests that Arphaxad helped form the West Semitic Hebrews at his camp in Padan-Aram. If the Hebrews under the control of Arphaxad-Taranis remained loyal to Uruk rather than Aratta, they would have avoided the exile that brought other West Semites to Arabia and the Red Sea rebellion. If so a people of Saturnus may have followed suit and refrained from participating in either the Aratta or Red Sea rebellion. Arphaxad-Saturnus was a consistent Erechite loyalist.

Among the Albanians the names Zadrime, Puka and Fan echo the Latin genealogy of Saturnus so clearly that they must have been intimately associated with the Italics at some point of origin. Nevertheless our logic requires that a third Centum Aryan stock in addition to Celts and Teutons that went into the Arabian exile and attached themselves to the West Semitic rebels who became the Canaanites of Old Testament times. In short, either the Albanians or Italics went into exile and then joined ranks with the rebel Canaanites. There is no reason to believe that either the Aramaeans or Hebrews ever went into exile in Arabia. Their presence in the north implies that the Canaanites were an isolated case. The South Semitic Arabs and Ethiopians inherited Arabia and Cush rather than being exiled there. The Hellenes were treated differently from other Centum Aryans in being split into four tribes. To complete our logic we need to determine whether it was the Italics or Albanians who entered into Arabian exile along with the Celts and Teutons.

The Medb and Taranis panels represent the political opposition between rebel forces at Aratta and Arphaxad's loyalist camp in Padan-Aram. The close parallel between the Latin and Albanian

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names implies that they followed complementary but opposite courses in making that choice. Both branches claimed descent from Arphaxad but one did so through adherence to his alienated daughter Inanna-Medeb at Aratta. A definitive clue is that the elephants pictured in the Medeb Panel stand for South Semitic loyalists converging on Aratta to attack it. Assuming that South Semitic Ethiopians form a racial continuum with non-Semitic black Africans, we observe that it was the Italics who shared First Kish Nippur with the Black African protoplast. The war waged by Italian Fascists against Ethiopia in the 1930s may tell us something about the original linkage of Italics to African blacks analogous to the Teutonic association with Amerindians and Celtic association with Egyptians.

That association implies that the Italics went into exile as the third Centum Aryan stock together with Celts and Teutons. When the Red Sea rebellion broke out, the Italics attached themselves to the Canaanites. There is a simple argument for their temporary presence in Canaanite Palestine. In the period of the Abrahamic war in the 2120s, Shem reigned as Melchizedek over Salem, which became Canaanite Jebusi and later Hebrew Jerusalem. The Jebusites appear third in the Canaanite list of Genesis 10. Following the names of Canaan's actual sons Sidon and Heth, this name represents Shem in a context that identified him as Zeus, brother to Poseidon-Sidon and Hades-Heth. In classical times the Italic Romans received Zeus as their own Jupiter, "Zeus Father." Because the third Canaanite name really refers to Shem, creator of the Indo-European stock, the first "Jebusites" must have been Italics embedded among West Semites. If the Hittites of biblical times were the same people as those that ruled the Hittite Empire, they were Indo-Europeans or had been. There was nothing about Palestine that forbade the presence of other Indo-Europeans.

Proto-Jerusalem makes sense as an interim camp of Centum Aryans— Italics, Celts and Teutons— as they made their way from the Nile Delta to the Battle of Teutates at Carchemish. It was here that Shem-Teutates and other members of the Gallic alliance would have rendezvoused with rebel tribes from the south. At this time the massacre in the Nile Delta convinced Shem that he must abandon the Inanna Succession once for all and turn to his grandson Obal, whose presence in eastern Arabia had left there the South Semitic Hobaritae and, at the same time, established his identity as Conchobar among the Celts exiled there. At Salem Shem would have

divided the Centum Aryans into three armies according to their separate Celtic, Teutonic and Italic languages, assuming that the Centum Aryan language had already begun to change among them.

Three armies were desired in order to face the three linguistic stocks still in the power of the Akkadian Empire in 2178: Akkadians, Sumerians and Egyptians. The logical strategy was for the Italics to remain in Palestine to guard against attack from Egypt. The Celts and Teutons marched north to search for the Akkadian enemy. The goal, in the event of victory, was for the Teutons to return to Lagash as a ruling power in Sumer and for the Celts to return to Sippar to dominate Akkad. Although we have interpreted the Battle of Teutates as an Indo-European victory, something happened to cancel the plan. According to the chronology of Genesis 11, Peleg died at a relatively young age in 2178. That year has been used to date the Battle of Teutates. It also carries strong political implications. The Norse myth of the death of Baldr implies that Obal-Conchobar died about the same time. The allied plan must have called for Peleg-Frey to lead the Teutons back to Lagash while Obal-Conchobar led the Celts to Sippar. Akkadian espionage discovered how important those two leaders were to the allied plan and either singled Peleg and Obal out in battle or captured and executed them. The death of Obal affected Shem deeply because this was the grandson he hoped would establish an imperial line that would replace the Inanna Succession.

The Teutonic myth of Baldr has never interested me until now. It consists of little more than his death without telling us much about why this death was important enough to remember as one of the cornerstones of Teutonic tradition. Also the manner of Baldr's death is one of those improbable events that look like fiction and lie in the gray area between concrete fact and allegory. Aside from understanding why the allies attached so much importance to Obal's death, we can now observe significance in the *dramatis personae* of the story. These consist of two pairs, Baldr and his wife Nanna, and the antagonists Loki and the blind god Hod.

Each pair is transparently meaningful. The name Nanna indicates a Teutonic version of Inanna, Obal's sister and now his sister-wife. Sibling incest was acceptable to Shem because his own wife in Ugaritic tradition was a full sister Anath, born to Shem's parents Noah and Uma after the Flood. The antagonists Loki and Hod are brothers at the head of the Canaanite list, Sidon and Heth-Hades. The myth attributes Obal's death to the machinations of

Sidon at work through his brother Ur Nanshe-Heth of Lagash. Sidon himself was destined to reign as governor of Lagash, Gudea, later in the 22nd century. Clearly the myth tells us that the two Lagashites Sidon and Heth resisted Shem's plan to invade Mesopotamia and replace Sumerians and Akkadians with Teutons and Celts.

In the fully euhemeristic version of the Baldr story by Saxo Grammaticus of Denmark, Balderus (Baldr) is a love rival to Hotherus (Hod) for the hand of Nanna. This dimension of the story virtually spells out the conflict over the Inanna Succession. The imperial line of Genesis 11 was the basis of power behind the Akkadian Empire, making Sargon, Manishtushu and Naram Sin Shem's fifth, sixth and seventh heirs. The line owed its origin to a teenage union between Inanna and Canaan's son Sidon (Loki). When the

Teutonic story tells us that Nanna's chosen mate was originally Hotherus, we learn that Sidon sought to seal the authority of the Inanna Succession by marrying off his paramour to his brother Heth and keep her from a marriage that might redefine Shem's line. Balderus' intervention means that Shem was seeking to cancel the Inanna Succession by marrying his granddaughter Inanna to his grandson, Inanna's brother Obal.

In considering the role of the Italics at Salem on the eve of the fateful Battle of Teutates, we should recall that the Latin, Umbrian and Ausonian (Italian) tribes bore the names of the divine trio of Ur: Nanna-Arphaxad I-Hadoram-Saturnus, Utu-Obal and Inanna-Uzal. Consequently the Italics were the race most intimately involved with the politics of Shem's attempt to raise up a new imperial line through the sibling marriage of Baldr and Nanna. We can go so far as to say that the Roman Empire was the ultimate manifestation of Shem's failed attempt to take back Mesopotamia from Nimrod by repopulating Sumer and Akkad with Teutons and Celts.

A corollary to the same plan was that the Italics would have made their permanent homeland, not in Italy, but in Palestine and Syria just as the Romans conquered those lands by the time of Christ and captured Jerusalem in the bargain. In the first century the Romans seemed to accomplish at long length what Shem-Jupiter originally intended. On the contrary the Inanna Succession stands as it does in Genesis 11 as a clear sign that God's will differed from Shem's will. The Holy Land was to remain West Semitic rather than

Indo-European in order to assure that the sacred history of Jesus Christ would remain distinct from the pride of the gentiles.

As for the myth of Baldr's death, are we to assume that Heth actually went blind and yet managed to kill Obal with his own hand, or rather, a sprig of mistletoe in his own hand? Heth's blindness is plausible enough by 2178; but the rest of the story smacks of semi-historical allegory like the decapitation of Kingu in the Marduk Epic. What the story actually suggests is that Heth and the Hittites played a role in the Battle of Teutates on the Akkadian side, confronted Obal-Conchobar's Celtic army and succeeded in killing its leader. Once Shem agreed to send the Centum Aryans to Europe, Hittites inherited land destined to become the Hittite Empire of the second millennium BCE starting at the scene of battle at Carchemish and spreading to the northwest.

Thus far we have treated the Teutons as a unit. The texts from Iceland and Denmark, however, remind us that the North Teutons are one of three divisions of the stock. These distinctions exist regionally in Europe but are linguistically pronounced enough to suggest origins in the Noahic heartland. Since the fifteen tribes of Su-Dasa's battle hymn represent fractions of the complete protoplasts, we can assume that the Teutonic "Pakthas" were only a fraction of the original stock at Lagash. If either of the two fractions were ever subdivided further, we recognize three subdivisions that eventually became Scandinavians, Germans and Goths.

We have seen that Shem formed three armies in Palestine. Although we have conceived of these armies as though they were undivided Celts, Teutons and Italics, contrary evidence shows that the Celts were divided into at least two of the armies. The Teutates Panel displays an army headed by Gallic Teutates-Shem. A separate insular Gaelic army was led by Obal-Conchobar. Regionally the insular Celts are to the Scandinavians what the Gauls are to the Germans. As for the Goths, their eventual union with Latins in Italy and Spain implies that East Teutonic ancestors joined the Italic army in Palestine while West Teutons joined the Gauls and North Teutons linked up with the Gaels of Obal-Conchobar's army when these last two armies marched north to the scene of battle.

More than a century before the subdivision of the three armies, at the time of the Uruk-Aratta War, the "Pakthas" of the Aratta Schism were distinguishable from Teutonic loyalists who remained at Lagash. This loyalist remnant was analogous to the Goths who

remained in the south with the Italics 120 years later and figure as the original East Teutonic division. The rebel "Pakthas" were probably more populous than the loyalists at Lagash. They remained a unit until divided up to help form the Gaelic and Gallic armies that marched north from Palestine to Carchemish.

Genetically the Teutons arose from the Lagashite line of Gurmu-Ham, Gunidu-Canaan and Ur-Nanshe's brother Sidon-Gudea. The name "Goth" suggests that the Teutons descended from Sidon. The Marduk Epic establishes Sidon-Nudimmud as an arch-loyalist in opposition to the Aratta Schism of Tiamat and Kingu; so the epic confirms our concept of the Goths as loyalists. German tribes include representatives of Ham (Cauchi), Sidon (Sidones) and Heth (Chatti-Hessians). That comprehensive list suggests that the West Teutons were distinguished as representatives of Ham. Process of elimination identifies the Scandinavians as nominal representatives of Canaan through his ultra-fair-skinned son Sidon. We have seen that Scandinavian Snorri Sturleson names Canaan as Kvasir, distinct from Canaan's West Teutonic persona as the Aesir war god Tue, source of our word "Tuesday."

As a further detail of the plan to divide the Centum Aryans into three armies, the Britons or Welsh formed a third division of the Celts. Logically these were assigned to the Italic army and took a position north of the Italics, in Phoenicia, to guard against Egyptian attack at that point. L. A. Waddell wrote a book distinct from *Makers of Civilization* affirming that the Britons originated in Phoenicia. I keep referring to Waddell, despite his ideological and factual errors, because he was free enough from the bias of democratic Nativism to recognize the imperialistic basis of the world.

The deaths of Peleg and Obal were a grievous blow to Shem's plan to recover his original claim land of Akkad and plant in it a newly defined imperial dynasty distinct from the one that originated in the male line of Ham. Fifty years after the Battle of Teutates he had sent the Centum Aryans off to Europe, helped to colonize the Americas and settled into Palestine as Melchizedek king of Salem. In 2178, however, he continued his campaign against the Akkadian Empire. "The Gaelic Tradition" outlines a system of garrisons created as a result of victory at Carchemish. By using the word "garrison," I acknowledge that the Centum Aryans never succeeded in re-colonizing Mesopotamia. Semites and Sumerians were too populous and firmly planted for that. On the eastern side of

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Mesopotamia, the Gutians managed to rule over Sumer but never to convert Sumer into a Gutian land. The same was true of the Centum Aryans on the west.

Local Governors of the First Kish Order

In the First Kish period, two centuries before the Abrahamic war, the eleven members of the Canaanite list became local governors of the eleven protoplasts pictured in the Cernunnus Panel. Neither West Semites nor any other Semites were in view except for a single Semitic protoplast at the sign of the stag indicating Martu. Each of the protoplasts was accompanied by one of the eleven branches of the Indo-European stock governed by one member of the Canaanite eleven named in Genesis 10:15-18.

For example the Hittite branch under Heth shared Martu with the Semitic protoplast. One hundred and sixty years later, when the fugitive West Semites arrived from the Red Sea, they colonized the locations indicated by the list and concentrated themselves in the region outlined in Genesis 10:19.

By adopting the same eleven names used to organize the entire world 160 years earlier, the Semitic Canaanites became a world unto themselves. That scheme meant that they were seeking to plant themselves permanently in this region in order to put an end to the incessant migration which had characterized Noahic mankind from the time of the Flood down to the middle of the 22nd century. Imperialism yielded to nationalism. This nationalistic instinct to remain in fixed locations laid the groundwork for the Nativist philosophy which has obliterated all knowledge of the true condition of mankind between 2518 and 2150 in conventional modern learning.

The Teutons themselves reached the nationalistic stage of existence once they reached Northern Europe. The basic political unit was the tribe; but tribes of kindred language filled out permanent zones of the earth such as Canaanite Palestine or Ptolemy's Germany. We have seen in Appendix V of Kingship at Its Source that a certain number of Germanic tribes in the eastern part of Germania distributed themselves systematically in order to memorialize the history of their captive migration from Lydia to Arabia. The

same logic applies to the four provinces of Gaelic Ireland. While turning into settled nations, the descendents of Noah found ways to

memorialize a time when they formed a single world empire in a molten state of migration and development.

Great diversity existed in the First Kish order. At that time the linguistic stocks of mankind were local tribes. These tribes formed a kind of nation in and around Mesopotamia; but their leaders understood that these tribes constituted a universal world empire rather than one nation. Ham's Tower of Babel scheme was an attempt to reduce this empire to a single nation speaking Egyptian. The attempt failed and for two centuries mankind continued to understand that they were part of a universal empire in interrelated tribes, not a set of isolated nations unrelated in origin.

Some rationale caused the West Semites of Canaan to duplicate, in miniature, the entire world of 2338. Canaan, the feudal lord of Genesis 10:15-18, had just been murdered when they entered Palestine from the south around 2180. The death of their primary leader cut them off from the specious present of earlier times; and some other leader prompted them to memorialize the universal order of 2338. Perhaps Canaan had left them with this design before perishing in 2181. Whatever the rationale, the Canaanites were turning back the clock to a time prior to the Aratta Schism and the humiliation of defeat and exile that resulted from the Uruk-Aratta War. Like the Teutons and other Centum Aryans, they had spent most of the 23rd century on the coasts of Arabia waiting to be exiled farther away to the ends of the earth. Rebelling against that scheme and the Akkadian Empire that maintained it, they determined to make the land of Canaan their new order equivalent to the one that had brought their ancestors so much hope in 2338. Unfortunately they were only a fraction of mankind and could only memorialize what could not be recovered. As long as we can refer to Teutons, Celts and Italics as coordinated armies

governed by the likes of Shem or Obal, the peculiar glory of Noahic atum or "totality" lingers on as reality. Once these linguistic stocks spread themselves out in Italy, Germany and Gaul, that organic glory faded into the past. At various times, high-spirited leaders such as Julius Caesar, Charlemagne or Napoleon might seek to recover the imperial idea with empires grounded in their own nationalities. It is well known that Charlemagne, in order to maintain his empire, stayed constantly on the move and maintained his court

wherever he happened to be. Such was the restless energy of the high-spirited Noahic fathers, also constantly on the move rather than

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mired in fixed nationality. The later empires, for all their grandeur, were only shadows of the world that existed when Peleg-Cernunnus "ruled them all" at Shem's city of Kish between 2338 and 2308. That is why narrative memorials such as the Aesir-Vanir war of Snorri Sturleson are such invaluable treasures. Think of the irony of dismissing such narratives as "folk tales" as though human history were a mass of agitated protoplasm! Like all valid memories, these stories tap into times when the world was younger and hope ran higher as less tainted with disillusionment. Psychologically it might be considered fortunate that conventional scholars have failed so completely to identify the Noahic world community. Ignorance functions like a narcotic to reduce the pain of collective loss. The Norse concept of Ragnarok or "Twilight of the Gods" is an unmistakable reflection of that lost hope just as Richard Wagner's incomparable music taps into the Teutonic version of lost glory—both as glory and as loss. I recall the notes to a performance of Wagner's Siegfried assuring us that the idyllic, instrumental "Forest Murmurs" episode is more valuable than all the drama concerning the gods. Such is the spirit of democratic Nativism faced with a glory it lacks the spirit to imagine. For such moderns Wagner dishes up the supremely elegiac Tristan und Isolde, the ultimate musical incarnation of loss.

Before letting go of the lost heritage of First Kish, we can review that tradition for a dimension of detail not yet surveyed. We have explained that each of eleven locations in the Cernunnus Panel was inhabited by a combination of two peoples: a major protoplast of non-Indo-European mankind and a branch of the Indo-European stock under a governor belonging to the list of Genesis 10:15-18. When Gudea became a local governor of Lagash two centuries later, he echoed his First Kish service as governor of Enki's city Eridu under the priestly-euhemeristic assumption that he was Enki. Sidon-Enki heads the Canaanite list, the prototype of all the feudal clans in Genesis 10. All of these were selected and designed by Sidon himself according to the Enkiship of El Olam, God in command of the eternal wisdom needed to organize history by means of the "powers that be."

Those powers in themselves reign in the name of the heaven god An, divine El Elyon; but the wisdom to organize them into meaningful and effective power structures belongs to God as El Olam, basis of the wisdom cult of Sidon as Enki, Ea, Nudimmud, Kother-wa-khasis, Ptah and the more human Loki and Gudea.

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In Kingship at Its Source the eleven original governorships of the First Kish order or are neither stated clearly nor worked out consistently. They have yet to be defined apart from the First Kish list of Sumerian kings. These names in the king list refer to the Noahic elite, not as local governors but as kings located at central Kish under the imperial oversight of Peleg-Cernunnus. Our guides for the governorships are the Canaanite list combined with the zoomorphic symbology of the Cernunnus Panel. Like the Japhethite list at the start of Genesis 10, the Canaanite begins with actual sons of Canaan and adds a heterogeneous set of the Noahic elite as Canaan's feudal vassals under various names ending in plurals implying that they are to be conceived as heads of the peoples they govern.

Like the Cushite and Mizraim lists that precede it, the feudal part of the Canaanite list includes sons of Noah but, in this case, not quite all three of the antediluvian sons. Shem and Ham appear as Jebus- and Girgash-. For some reason Japheth is excluded. Because Shem and Ham were original creators of the Indo-European and Semitic stocks, they become vassals of Canaan here. The function of the Canaanite clan was historically dual, representing Indo-European branches in the 24th century and West Semitic peoples in the 22nd.

As Enki of Eridu, Sidon governed the Hellenes. Here we are confronted by a striking instance of theocratic determinism. Under the influence of this wisdom god, the Hellenes became the most philosophical nation in the history of mankind. No matter how long it took for this gift to manifest itself, the gift speaks for itself. The Hellenes identified Sidon as Poseidon, a sea god rather than a wisdom god. The Enki cultus made this deity a god of water as well as wisdom. The two principles are identified in the Solomonic ethos of the phlegmatic temper proper to the Caucasoid race and, therefore, to Sidon's incestuously reinforced Caucasoid race. By naming one of their tribes Sidones, the Germans tapped into this philosophical bent and saw themselves in the 19th century as counterparts to ancient Greek philosophers. Sidon's character as sea god was more applicable to the non-Indo-European protoplast which shared Eridu in the First Kish period. The Austronesians have proved to be the most oceanic of all races, extending all the way from Malagasy to Hawaii and inhabiting islands together with the Malay Peninsula. This cluster of associations at Sidon's Eridu acts as a paradigm for all eleven governors of the First Kish order. A clear case of cultural determinism also applies to the Teutons at Lagash.

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The last four members of the Canaanite list, like the last four of the Joktanite, were females. They were Noah's four daughters by the four eugenically selected antediluvian wives appearing at the close the Joktanite list. These four postdiluvian daughters governed the cities founded after 2368 by their mothers. The female governor of Lagash was Mahadevi's daughter named "the Zemarite" in the Canaanite list. This woman appears in two different pantheons, the Egyptian and Greco-Roman, as a goddess of chaste sexual morality—Egyptian Neith, daughter of Wazet-Buto (Mahadevi), and Hestia (Vesta), goddess of the Vestal virgins at Rome.

We should remind ourselves of just how emphatic the Roman historian Tacitus is in describing the sexual morality of the Germans late in the first century of the Christian era but when Germans were still thoroughly pagan:

They live, therefore, fenced around with chastity, corrupted by no seductive spectacles, no convivial incitements. Men and women are alike unacquainted with clandestine correspondence. Adultery is extremely rare among so numerous people. Its punishment is instant, and at the pleasure of the husband. He cuts off the hair of the offender, strips her, and in presence of her relations expels her from his house, and pursues her with stripes through the whole village. Nor is there any indulgence shown to a prostitute. Neither beauty, youth, nor riches can procure her a husband: for none there looks on vice with a smile, or calls mutual seduction the way of the world. Still more exemplary is the practice of those states in which none but virgins marry, and the expectations and wishes of a wife are at once brought to a period. Thus, they take one husband as one body and one life; that no thought, no desire may extend beyond him; and he may be loved not only as their husband, but as their marriage. To limit the increase of children, or put to death any of the later progeny, is accounted infamous: and good habits have there more influence than good laws elsewhere (Tacitus, *Germania*, Oxford translation, ch.19).

The Romans celebrated the cult of Vesta among other deities; but the Germans had been taught how to behave by Vesta in the earliest days of their existence. The irony of this high moral standard by Mahadevi's daughter is also its explanation. In the Marduk Epic Mahadevi-Tiamat has reason to be ashamed of the sexual behavior of

her son Ham and his family. Aware if this scandal, Zemar- (Ganga of the Indians) determined to put this shame behind her, especially because she was Ham's postdiluvian full sister. Sidon's brother Heth appears second in the Canaanite list. Sixty years before he reigned as Ur Nanshe at Lagash, he served as governor of the Hittites and Semites in Ham's original claim land of Martu west of Akkad. He was not only Ham's grandson through Canaan but also Ham's incestuous half brother though Mahadevi, the mother of both. Genetically he was a logical choice to reign over Ham's original protoplast of "Semites" in their designated homeland. As a governor, however, he was required to rule simultaneously over a tribe of Indo-Europeans; and these were his own physical tribe, the Hittites. This intimate association between the Hittites and Semites explains why Hittites figure prominently among the West Semites of biblical times and also why the Hittite Empire formed in the northwestern quarter of the heartland in a region overlapping the Semites of Cappadocia.

Ptolemy's Germania shows a tribe, the Chate (Chatti-Hessians), just east of the forest region of Southwestern Germany. Two tribes to the north of the Chatti call for comment. These are the Cheme and Casvari. The first tribe suggests Ham (biblical "Cham" opening with a sound as in German "ch"). The other suggests a metathesized German variation of Norse Kvasir, the version of Canaan as a hostage of the Vanir of Aratta. Thus these three tribes match the three patriarchs of Ur Nanshe's inscription: Gurmu-Ham, Gunidu-Canaan and Ur Nanshe-Heth.

Elsewhere in Germany Ham and Heth appear under those curious Amerindian names given the same patriarchs when Amerindians and Teutons shared Lagash, Ham as the Cauchi from Amerindian Cauca and Heth as the Omani from Amerindian Oman. Two versions of the Cauchi, the greater and lesser, are shown by Ptolemy on either bank of the Lower Weser in northwestern Low Germany. The Omani appear in the extreme northeast on the west bank of the Vistula, now in Poland.

A correlative Amerindian name of Canaan is the Arawak god Aiomun-Kondi. In adding this god to the list of names of Canaan in Chapter 7 of *Kingship at Its Source*, I treat Kondi as the root of the name equivalent to Gunidu of Lagash. A survey of tribe names in Ptolemy's northern Germania turns up the Cobandi on the Baltic side of Jutland. This tribe name looks superficially like a Late Latin term fusing Latin "co"— "together"— with Germanic "band." If so, it is a

Latin approximation to some name of foreign origin. In Ptolemy's original text the name was given in Greek form as Kobandoi.

The insertion of a labial into "Cobandi" would make little sense if were not for the familiar name Cuba in the Caribbean-Amazonian region of the Caribs and Arawaks. This appearance of an Amerindian name for Canaan completes the triad of Ham, Canaan and Heth in a sweep across northern Germania from the Cauchi in the northwest through the Cobandi of Jutland to the Omani in the northeast.

The Amazonian tradition yields another pair of names, the culture heroes Tupan and Guaran, eponyms of the Tupi and Guarani tribes. This pair has been hard to handle because the name "Guaran" is a Spanish epithet imposed after the fact and meaning "warrior." My book identifies Tupan and Guaran as the brothers Cush and Canaan on the basis on a series of associations, beginning with the Finnish forest god Tapio, Norse forest god Vidar and Austronesian Tane-mehuta, "Father of forests"—all taken for Cush. The brother Guaran, "the Warrior" matches Canaan as the Teutonic war god Tue and Austronesian Tu-matuenga, "Father of fierce human beings." The involvement of Austronesian names derives from the high importance given by that stock to six sons of Ham as sons of the sky god Raki or Rangi. Austronesians shared Eridu with the Hellenes, who give the same prominence to six sons of Ham as sons of the sky Titan Uranus. In Sumer Eridu and Lagash are not far apart; and there must have been a mutual influence in the First Kish period.

In Ptolemy's Germany, Tupan shows up as the Tubanti, straight south of the Chatti-Hessians. If the Spanish epithet imposed on Tupan's brother conceals a native Amerindian name with a similar sound and meaning, a German tribe bearing the concealed name may be the Vargones west of the forested region at about the same latitude as the Tubanti. If this is the case, the Vargones in the southwest of Germany yield a version of Canaan equivalent to the Casvari north of the Chatti and Cobandi of Jutland.

Still another prime German tribe name for Canaan is the Quadi of Bohemia. This name matches Kuat, a South American god closely associated with Oman, the correlative name of Heth embodied in the German Omani on the Vistula. These four tribe names—Quadi, Cobandi, Casvari and Vargones all testify to the high genetic importance of Ham's white son Canaan in German origins.

To return to the governorships of the First Kish period, Noah's black son Seba appears in the Canaanite list as the "Amorite,"

genetic father of the Amorite race as he was of the Dravidians of India in a race more saturated with Kali's black influence. Yielding the governorship of Semitic-Amorite Martu to Heth, Seba reached farther afield and governed the Indians in Syria-Phoenicia. In doing so he became the great Hindu god Shiva of the Trimurti. His wife Parvati takes the name "Arvad-" in the Canaanite list.

According to the pattern placing Noah's daughters in the cities founded by their respective mothers, Parvati reigned at Kali's Nippur, seat of the cult of Enlil at the core of the Semitic linguistic stock despite Enlil's high importance among the non-Semitic Sumerians. As Canaanite "Arvad-," Parvati gave her name to the port of Arvad on the Phoenicia coast in the territory originally governed by her husband Shiva. Her name in Indian, Parvati, means "from the mountain"— a possible allusion to Jebel Bishri near Amorite Tidnum. The Semitic Enlilship or cult of Elohim stressed the creation of Genesis 1 and, therefore, what we call "nature." In Parvati's case that meant an emphasis on sexuality. She was known as the goddess of sexual love both as Aphrodite of the Hellenes and Venus of the Romans. At Nippur she governed a combination of Italics and black Africans. Ethically she was antithetical to Neith-Hestia of Teutonic Lagash.

Tacitus, in his praise of the high sexual morals of the Germans, simultaneously tells us something about the low morals of the Italic Romans of his day. In every case the thirty years of the First Kish period left deep ethical and cultural traits rooted in theocratic distinctions in the names of God. We cannot blame low Roman morals on God as Elohim; but the culture formed in His name left sinful human beings subject to the sexual form of sin once the sin nature took command of their collective lives. In contrast moralistic Germans from Hestia's Lagash have proved to be murderers in the image of Caucasoid Cain. On the other hand, Germans who find grace prove to be wonderfully disciplined Christians, not murderers. The same logic applies to Italics and blacks who find the grace to overcome the besetting sin of sexual license. The Romans built a great empire through their unusual gift for hard work. Afro-Americans have contributed in the same way to creating the United States as counterpart to the best of Rome. Hard work means efficient cooperation with the law's of Elohim's "nature."

At Umma the White Matriarch's daughter by Noah is named "the Hamathite" in the Canaanite list. There she governed a

combination of Balto-Slavs with Sumerians. Her Indian name is Saraswati, the goddess of high culture. In the mythology of Ugarit she appears as Anath, sister wife of Shem-Aliyan Bal. As in the case of Seba and Parvati this marriage was a union between full siblings since Shem, like Saraswati, was a child of Noah and Uma. Their full brother Japheth ranks high among the Balto-Slavs as the god Svarog. The Sumerians created their primary civilization, not so much through hard work, as through the principle of the me, the endowment of cultural wisdom to carry out various arts. A mythological text involving two of Uma's children Sidon and Inanna offers a remarkably detailed set of mes for everything from leather craft to the nuances of political art.

The second yellow matriarch, daughter of Noah and Durga, was named by the Hebrews the "Sinite" and by the Indians Lakshmi. At Durga's Ur she reigned over a combination of Albanians and Sino-Thais. The Albanian names Zadrime, Puka and Fan closely match the line of Durga's son Arphaxad I in Latin tradition— Saturnus (Hadoram-Arphaxad I), Picus and Faunus. As father of the Sino-Tibetans, Arphaxad appears at Ur as the moon god Nanna. The Hebrew name for Lakshmi, "Sinite," corresponds to the East Semitic name of Nanna, Suen or Sin. In Hindu mythology Lakshmi is the wife of Vishnu, the great colonist of the "Three Strides" including the colonization of the Uralo-Altaic Far East. Lakshmi has been compared to Aphrodite because, like the Hellenic love goddess, she was born from the sea. All that means is that Sin-Lakshmi, like Arvad-Aphrodite, was a daughter of Noah, who emerged from the Flood and took on the identity of the "Abyss" as Akkadian Apsu and Egyptian Nun.

In the Canaanite list Peleg takes the name "Hiv-" an apparent cognate to his Olympian name Hephaestus. As Cernunnus he dominates the Cernunnus panel depicting the First Kish order. In the First Kish dynasty, he bears a Sumerian name meaning "He rules them all." The population of Kish at this time consisted of Indo-European Thraco-Phrygians and the eastern Uralo-Altaics distinct from Sumerians and synonymous with the eastern Turk-Mongol-Siberian group. A still extant race the Armenians are Thraco-Phrygians and complement the Turks, who savagely persecuted them early in the 20th century. In the Aratta Schism, Peleg won over the eastern Uralo-Altaics, who became the threatening horde depicted in

one of the Gilgamesh's texts as the Gugalanna (Gutanu), "Bull of Heaven."

We might suppose that Ham, as Canaanite Girgash, might have taken over the governorship of his inherited "Hamites" (Egyptians) at Sippar. A compelling objection is that the Hamites shared Sippar with the Celts. Celtic tradition shows no version of Ham.

In contrast Shem ranks high in the Celtic world as Teutates. As for the Egyptians, their rather systematic pantheon includes all fifty-four of the Noahic elite and begins with all eight of the diluvian survivors as the Ogdoad of Hermopolis. Among these Shem takes the name Amun, which he handed on to Nimrod, his chief adversary, as Amun Re of Thebes. More importantly, Shem appears as Seth of the Egyptian Great Ennead.

The founder of Uruk, Japheth, fails to appear in the Canaanite list and must be excluded from the local governors. In fact Japheth mysteriously fails to appear at his own city at all. To explain this mystery, I identify Japheth with Sumerian Ningishzida, the god who "disappeared from the land." Japheth not only created the "Hamitic" linguistic stock but also spent antediluvian time in Egypt among inhabitants who may have spoken Egyptian even before the Flood. Although the details have never been worked out, I imagine that Japheth "disappeared from the land" after serving in the First Kish dynasty under the Egyptian-looking name of Atab. So deeply rooted is the tradition of the Great Ennead in Egyptian tradition that Japheth, as its founder Atum Re, must have led an early colony to found Heliopolis in Lower Egypt even before the end of the First Kish period. Once colonization started in Mesopotamia, Japheth saw to it that Egypt did not lack a colony for long.

Ham ranks at the top of the Iranian tradition as the legendary king Jemshid (Yima Kshaêta) together with his son Canaan as Feridun (Thraêtaona) and grandson Heth as Garshasp (Keresâspa). This emphatic presentation of the same Lagashite trio featured in Teutonic tradition has led me to believe that the Persians proper derived from the same genetic source as the Teutons but were diverted into the Satem Aryan rather than Centum Aryan linguistic stock. That means that the Persians were Erechite loyalists during the war. After the war, they remained in the mountainous north at Parhasa before migrating south to Persia proper to the southeast of Elam. Ham put his stamp on the Iranians by governing them in the First Kish period under the Canaanite name Girgash/ The "Arkite" of

the Canaanite list refers to Arcas, son of Shem-Zeus in Hellenic tradition. Arcas gave his name to Arcadia, the legendary pastoral land in the heart of the Peloponnesian Peninsula. He appears in the Aramaean tetrad of Genesis 10:23 as Shem's son Gether, a vassal of Aram-Joktan. This figure has the distinction of being the first ruler of postdiluvian times according to the Sumerian King List where he receives the name Gaur at the head of the First Kish dynasty. He was Shem's son by the latter's diluvian wife Durga and therefore an Asian full brother of Arphaxad I. In addition to his reign at Kish he became the governor of Tocharians (bound for Sinkiang Province, China) and Tibeto-Burmans at Uruk in the First Kish period prior to the creation of the Eanna regime there. Study of Burmese and Tibetan traditions will probably reveal a counterpart to Gether, the "Arkite-".

Shem's sons in Genesis 10:23 are a four-race tetrad analogous to Noah's three postdiluvian sons of 10:3, Ham's four sons of 10:6 and Noah's four daughters at the close of the Canaanite list. Lacking the mythological prominence of Ham's sons, these four sons of Shem turn up as sons of Herakles in Hellenic tradition and of Thor in the Teutonic.

The red son Uz (Job's ancestor) is identified by two names of a Central Asian tribe that settled in Ukraine, the Uzes or Cumans. Appearing elsewhere as Human, Umman and the Amerindian Comanche, this is Thor's son Magni and Herakles' son Scythes, eponym of the Scythians of Central Asia and Sarmatia-Russia. The black son Hul appears decisively as Thor's son Hullr and Herakles' son Hyllus. Yellow Gether is Herakles' son Agathyrus, eponym of the Agathyrsians of the Baltic region of Sarmatia. The white son Mash is Thor's son Madhe, also the Ugaritic Math son of Shem-Aliyan Bal and his white sister Anath as well as Math son of Mathonwy in Welsh tradition. Given the importance of Thor in the Teutonic pantheon, we would expect to find tribal counterparts to Shem's sons in Ptolemy's Germania. Instead the only case I can build for such a pattern of tribes is a widespread sequence beginning with two tribes in Ptolemy's Gallia and extending to a third in Jutland and a fourth in Bohemia. The best one can say for this sequence is that the Gallic Boii are known to have invaded Bohemia about two centuries before Christ as though the people of Gaul knew that they were connected with Bohemia (the modern Czech Republic). The same invasion brought these Gauls east to Galatia north of the Apostle Paul's native Cilicia.

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The sequence begins with the Gallic Cadurci on the east bank of the Dronne, a tributary of the Charente in Aquitania. The white son Math or Mash appears to be represented by the Batavians, traditional ancestors of the Dutch as shown in Ptolemy's Gallia west of the Lower Rhine. Ptolemy labels the land of the Batavi "Germania Inferior." The reduction of the labial semi-vowel m to labial b is preceded in Kingship at Its Source, Chapter 9, by a northern Arabian tribe, the Bathanaei, shown for Mash. The counterpart to Hul shows up in the Chali on the west coast of Jutland, not far north of the

Saxones representative of the father Shem-Thor himself. In that form, Hul's name echoes that of his mother Kali. The sequence ends with the Bohemian Teutonic Marcomanni, incorporating the root Coman, indicative of the red son Uz. The western tribe of the sequence, Cadurci, suggests that Gether may have gotten his name from his mother Durga with a prefixed "Ka" like the one that opens Inanna's name Cainan in the Septuagint reading of Luke 3:36.

At this point we can tabulate the eleven local governors of the First Kish order as follows:

Governor: Location: Protoplasts:

Sidon (Enki) Eridu Hellenes, Austronesians

Heth Martu Hittites, Semites

Jebus- (Shem) Sippar Celts, Hamites (Egyptians)

Amor- (Seba, Shiva) Syria-Phoenicia Indians, Rasena (Etruscans)

Girgash- (Ham, Jemshid) Gutium Iranians, Basques

Hiv- (Peleg, Cernunnus) Kish Thraco-Phrygians,

Uralo-Altaics

Ark- (Gether, Gaur) Uruk Tocharians, Tibeto-Burmans

Sin- (Lakshmi) Ur Albanians, Sino-Thais

Arvad- (Parvati, Venus) Nippur Italics, Black Africans

Zemar- (Ganga) Lagash Teutons, Amerindians

Hamath (Saraswati,

Anath) Umma Balto-Slavs, Caucasian Japhetics

The Colonization of Europe

Kingship at Its Source attempts to outline the colonization of Europe in three separate sections of the book: "Centum Aryans and the Teutates Panel" in Chapter 2, "Colonization of Teutonic and Danubean Europe" in Chapter 9 and "Colonization of Celtic Western Europe" in Chapter 10. Impressed by the simplicity of the Gallic tetrad matching the upper row of the Teutates Panel, I sought to correlate the five figures of the upper row with the five Centum Aryan stocks of Europe. That logic still stands. Taranis-Arphaxad I corresponds to the Italics, defined by the Latin genealogy of Saturnus- Arphaxad I. Joktan-Esus-Odin outranks Shem-Teutates-Thor in the Teutonic pantheon and correlates with the presence of Teutons in Europe. Shem-Zeus dominates the Hellenic tradition. The top Gallic name in the Celtic world is Peleg-Cernunnus.

Finally the extra figure in the top row, Eber, matches the Albanians. The two main tribal divisions of the Albanian race, Ghegs and Toscs, both point in that direction. Although I have speculated that the name Gheg might represent the Canaanite name Girgash-, the truth is that it derives from Eber's Sumerian name Gilgamesh. The Toscs, like the Tuscans of Italy, derive their name from Eber-Atys' son Tyrsenus, the Japhethite vassal Tiras.

The close match between the Italic genealogy of Saturnus and the Zadrime, Puka and Fan of Albania implies interaction between Arphaxad I and Eber (Faunus of the Latin line). The same interaction in the Semitic world accounts for the way Arphaxad and Eber cooperated in forming the Hebrew race somewhere near Arphaxad's camp in Padan-Aram.

In Kingship at Its Source I did not yet realize that Hellenes were exiled separately from the other Centum Aryans and that some of them were transported directly from the Nile Delta to the Danube Delta after the battle of 2181 and could not have participated in Teutates' battle of 2178. However it is reasonably clear that part of the Hellenic stock left the Nile Delta with the other Centum Aryans, joined one of the three armies of the anti- Akkadian force and fought in the later battle. There are two reasons to consider the Hellenic Spartans descendents of that fraction. The extremely warlike culture of the Spartans sets them apart from the Ionians of Athens, descendents of the Hellenes who failed to participate in the battle. Second the Spartans are reckoned Lacedaemonians descended from Lacedaemon-Japheth rather than his brother Hermes-Ham. Even if

modern scholarship has shown that the Spartans descended from one of the standard

Hellenic tribes such as the Dorians, the connection with Japheth is now explainable. The infantrymen in the lower register of the Teutates Panel represent the Japhethite septad still alive in 2178 to share in the anti-Akkadian force. Ancestors of the Spartans were attached as infantry to Teutates' army of Gallic Celts and Teutons.

European colonization processes are elaborated in the book to complement the more distant colonizations of the 22nd century and to insure that patriarchs assigned immediate roles in these processes were not ruling elsewhere in Mesopotamia or Egypt at the same time. The colonization of Europe clearly followed the battle of 2178 but at various intervals of time. The deaths of Peleg and Obal in that year crippled and ended Shem's plan to re-colonize Mesopotamia with his anti-Akkadian followers. After the victory at Carchemish, he garrisoned various points in the heartland but without altering the Sumerian, Semitic and Egyptian demographics which were now too deeply implanted to be dislodged by Indo-Europeans. If Peleg had lived, he might have been able, as former emperor Lugalannemundu, to persuade the Sumerians to allow Teutons to return to re-populate Lagash. Obal could have done the same at Sippar to enable the Celts to return there. The deaths of these two had the effect which the Akkadians desired of

dashing these plans once for all. The colonization of Europe became the only desirable alternative.

A page headed "Chronological List of Colonizations" immediately after the Table of Contents in the book lists "Coastal Europe 2178-2162" and "Interior Europe 2166-2155." Those outlines must now be revisited, for example, in the light of new tribal identifications in Ptolemy's Gaul and Germany. Clearly the Ham-Canaan-Heth sequence across the North and Baltic Sea coasts from the Cauchi through the Cobandi to the Omani implies a single, coordinated colonization by sea. As the terminus of this sweep across the north, the Omani then anchored the amazing memorial sequence featured in Appendix V of the book. We are now continuing to draw the colonization of ancient Germany into clearer focus.

The section in Chapter 2 outlines the European colonization following the Battle of Teutates in four stages, one for each of the Gallic tetrad but excluding Eber and the Albanians. The first stage is labeled "Hellenes on the Lower Danube" under Shem 2178-2174.

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There is no reason to change the general chronology except perhaps to adopt an earlier starting point following the Battle of Metelis in 2181. The words "under Shem" must be amended to acknowledge that some of the Hellenic stock did not engage in the battle of 2178. Shem's leadership of whatever Hellenes did participate in the battle remains the same. The possibility remains, however, that he replaced the deceased leader Peleg in guiding the Celts into Europe as Teutates. The summary in Chapter 2 states only that "representatives" of Peleg brought them to Gaul.

The Italics under Arphaxad I are assigned to the next time slot in 2174-2170 for the colonization of Italy; the colonization of Gaul by the Celts in 2170-2166; and Teutons under Joktan-Odin, in 2166-2162. The omission of the Albanians under Eber is now to be reckoned with. Baugh speculates that modern Albanians derived from the Illyrians who inhabited Albania and much of Yugoslavia in ancient times. To admit Eber and the Albanians into the process, we might adopt a shorter three-year module to include both Eber and Shem and confine the whole process to $5 \times 3 = 15$ years rather than $4 \times 4 = 16$ years. Time must also be allowed for the garrison process following up the victory at Carchemish. Allowing one year for that process from 2178 to 2177, the full European colonization process began in 2177 and ended in the same year as our first reckoning, 2162.

Adopting the three-year module, the colonization process looks something like this:

- 1) Hellenes are transported from the Nile Delta to the Danube Delta in the years following 2181. Owing to a recurrent pattern of ethnic triads within each branch, it now appears likely that the Hellenes sent representatives from three of their four traditional tribes to fight at Carchemish. The lone holdout was logically the Ionians. This tribe took its name from Ion-Nimrod, founder of the Akkadian Empire. It made no sense that such a tribe should fight against the empire. When the Ionians reached the Nile Delta at the Hellenic reunion, they surrendered to Narmer and were shipped off to the Danube, possibly leaving a preliminary colony on the Ionian coast of Asia Minor.

- 2) 2178-2177. Representatives of the Centum Aryan victors at Carchemish garrison various points in the heartland in an effort to win the use of the Akkadian Mediterranean fleet for the colonization of Europe. The garrisons agree to withdraw once they get word that

the colonization process is nearing completion. In the event that the Mediterranean fleet fails to deliver the needed assistance, the garrisons will support renewed attacks on the Akkadians by the same Centum Aryans as before.

3) 2177-2174. Centum Aryans gather on the coast of Phoenicia. Limitations in the size of the Mediterranean fleet require that the colonization process proceeds in at least five separate stages rather than carrying off the entire mass of Centum Aryans in one voyage. During the first three years, the three remaining Hellenic tribes are carried off to the Danube. In this period both the Minoans of Crete and Thraco-Phrygians ringing the Aegean kept the Hellenes from inhabiting the classical lands and islands. The adoption of a three-year module reflected the ethnic triads in a way that was both ritualistic and practical. If we could distinguish among the Danubean homelands of the Hellenic tribes, the process might be analyzed into tribal colonizations over these three years.

4) 2174-2171. Eber leads the colonization of Illyria by members of the Albanian linguistic stock. An imbalance between two Albanian and four Italic tribes suggests that the six years from 2174 to 2168 were divided accordingly. Ancestors of the Ghegs colonized Illyria in the year 2173 and the Toscs in 2172. The third year, 2171, was then devoted to the colonization of "Magna Graecia" (southern Italy) by the Oscan-Ausonian Italo.

5) 2171-2168. Arphaxad I takes charge of the remaining Italics and accompanies a voyage of colonization planting ancestors of the Latins, Umbrians and non-Indo-European Etruscans somewhere in Europe.

6) 2168-2165. Shem, as Teutates, assumes leadership of the first colonization of Celtic Europe by the Gauls, Gaels and Britons. The sequence beginning with the Cadurci suggests an expedition that landed at the mouth of the Charente and penetrated Europe by land. The most logical route for this land trek was eastward to the Upper Rhine, down the Rhine to the land of the Batavi, eastward to the Lower Elbe and up the Elbe to Bohemia.

7) 2165-2162. Joktan-Odin leads the Teutons by sea to the three definitive positions of the Cauchi, Cobandi and Omani outlining the three patriarchs of Lagash— Ham at the Weser, Canaan in Jutland and Heth at the Vistula. It is conceivable that the inland expedition of the Celts then migrated from the Upper Elbe to the Vistula where, according to design, they linked up with the East Teutons. They then

boarded ships of the fleet which had reached the mouth of the Vistula and set sail with them back by the Baltic and North Seas to Britain. The best scenario is that all three divisions of the Celts accompanied the inland trek from the Atlantic coast of Gaul to the Upper Rhine.

There the Gauls settled permanently before spreading into the Alps and throughout Gaul. The Gaels and Britons progressed down the Rhine where the Britons settled temporarily establishing a link that saw the Belgae settled both in Belgium and also in Britain. The Gaels then continued the trek to Bohemia and to the Vistula to rendezvous with the Teutons there. The Mediterranean fleet then carried the Gaels first to the Rhine where they picked up the Britons and carried them to Britain. The Gaels then made their way to North Britain and eventually to Ireland with the assistance of later expeditions by the Upper Sea fleet.

A Conventional View of the Indo-Europeans

A useful exercise is to compare the historical structures proposed here and in *Kingship at Its Source* with a more conventional account of Indo-European origins in Europe. A representative piece of such scholarship is the internet outline at "Indo-European Chronology (Period II)" at <http://indoeuro.bizland.com>. Before detailing this outline, I need to summarize what I mean by conventional scholarship as a foil to my own procedures and conclusions. Conventional wisdom in historical studies of this kind rests on two philosophical presuppositions. These can be capitalized for special emphasis, Empiricism and Nativism.

Empiricism. The empirical bias in modern learning and science began early in the 17th century with Francis Bacon's observation that the stars are scattered across the sky at random contrary to what a designing human mind would have done if empowered to create the cosmos. The culture of Empiricism always assumes that randomness or negative result is the sure sign of objectivity. Secular empiricists will discount the objectivity of biblical books, even in the Gospel of Luke, on the basis that they exhibit too much thematic control centering in the will of God or the words of Jesus. Thematic direction of this sort is held to be a sign of fictional, creative literature rather than historical science. A carefully designed structure such as Revelation 2-3 strikes an empiricist as folk art without much grip on reality precisely because it is so structured.

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Empiricism, today, is not so much a philosophical theory as a perceptual predisposition based on common experience. The closer we get to immediate circumstances, the more details proliferate without conveying much meaning.

Randomness means the raw data of experience apart from shaping logic and meaning. As a culture, empiricism has long since informed literature, art and music. Ernest Hemingway's influential style of fiction depends on replacing ideas with raw details arranged to make convincing impressions of genuine, random experience. We call this style "realism," which really means randomness in fictional form.

My view of randomness has been influenced by the 47th chapter of Herman Melville's *Moby Dick* where Ishmael interprets reality as an intertexture of deterministic law, free will and randomness. He terms randomness the "featuring" element in experience. Reality begins with law, is modified by free will decisions and is painted or "featured" with the colors of random details. In the history of literature since medieval times, determinism takes shape as sermons, lectures and didactic allegories. Free will exerts itself in dramas of the Shakespearean type in which characters speak and act independently of the author's own codes of speech and conduct. Drama then yields to fiction, and fictional realism strives for the "featuring" texture of randomness.

The political and isochronic tables I present are unfashionable in giving what is perceived as too much weight to symmetry under the deterministic sway of convictions about the authority of the Bible. I inject the element of free will by emphasizing the names of ancient persons I believe to have been uniquely gifted and privileged to build a world of nations according to their own free will decisions. Given the nature of the early postdiluvian world, as I conceive it, these "gods" and kings were empowered to structure a political and historical cosmos freely but with a "rage for order" out of step with modern, democratic ideas. Finally I introduce random details in the form of ethnographic data such as the scattered tribes of Ptolemy's Germany.

However, I reassert the heavy hand of determinism by searching these details for meaningful structures such as the Cauchi-Cobandi-Omani triad. Above all I strive for a synthesis by identifying names which I assume to have been assigned to the fathers by a partly random succession of cultures emanating from the fathers'

own offspring and political designs. I reduce the random to deterministic law by tracing nearly all these identities back to a fixed set of fifty-four persons listed in Genesis 10-11 under seventyseven names. The profusion of names may make an impression of randomness, but I apply them to a body of despotic and imperialistic rulers whose birth dates and longevities enabled them to design political structures more ancient than the people they governed. In bringing ancient history to focus in these rulers, I express my own tendencies toward despotism and imperialism grounded in disillusionment about the moral character of modern democracy. Fully aware of the horrors of tyrannical injustice perpetrated by non-democratic governments, I am more concerned for the spiritual horror of modern democratic secularism.

Nativism. This theory of origins represents a blend of empiricism with democratic sensibility. Empiricists like Robert Graves deal with masses of detail as an end in itself. Instead of searching for underlying design, Graves makes a point of denying authority to structures such as the four Hellenic tribes or twelve Olympian gods. He states confidently that systems of this kind developed with time rather than expressing an underlying imperial order. He denies imperial monogenesis by democratic instinct. Individual bits of information from Greek sources— much of it contradictory— are prized precisely because they are contradictory. They suggest the healthy turmoil of democratic society as though each bit were an individual citizen in a confused but right-minded electorate.

Underlying system is the furthest thing from Graves' mind; and Hellenic facts are grist to his empirical mill. Hellenic Greece has grown up as a patchwork of settlements broken up by the mountainous terrain of the mainland and separate islands of the Aegean. My assertion that the Titans Hyperion, Oceanus, Iapetus and Cronus are the four sons of Ham in Genesis 10:6 does not fit into this environment of humble confusion. Graves' Nativism must do what it can to shatter the lore of the Titans and Olympians into as many fragments as it can under the assumption that these fragments are the underlying reality which gave birth the more systematic structures.

To a Nativist the people must come first. Rulers are an afterthought. What this really means is that Nativists picture humanity in terms of the antediluvian world when there was far less organization and concentrated authority than after the Flood. The internet source I name here no doubt deals with the antediluvian

period prior to 2500 in Part I of "Indo-European Chronology." I have readily conceded that a version of the Indo-European stock existed before the Flood and may have inhabited a land north of the Caspian Sea—that eternal "elsewhere" of the empirical mind. What a Nativist cannot stand is the thought that all nations once existed in the "here and now" of imperial Mesopotamia around 2340 BCE. The "here and now" must be viewed in the light of universal disorganization—nations united after the fact by wellintentioned, democratic moderns. The only alternative is malign, egoistic empires such as the Roman one that crucified Christ.

Graves lays down the Empirical law quickly in the third paragraph on his introduction to *Greek Myths* 1(1960):

Only a small part, however, of this huge, disorganized corpus of Greek mythology, which contains importations from Crete, Egypt, Palestine, Phrygia, Babylonia, and elsewhere, can be classified with the chimaera as true myth (11-12).

To readers in our Nativist culture, a sentence like that sounds safe and sane and therefore believable. Interestingly the anti-democratic Victorian author Thomas Carlyle once used the English adaptation of the word "chimera" to characterize what he considered to be the talent-less laissez faire attitude of democratic governments in his day. To Carlyle this word meant an airy fantasy without substance. Graves has discovered in the Greek chimaera an instance of "true myth." The democratic world embraces "true myth," in Graves' sense, to escape the observation that Peleg, fourth heir of Shem, once "ruled them all." The early postdiluvian elite were precisely the sort of charismatic world builders that Carlyle and L. A. Waddell believed in. It has been noted that Adolf Hitler was reading Carlyle's *Frederick the Great* in his last days in the Berlin bunker. Hitler fancied himself such a charismatic leader; but he was no match for Peleg, the god Frey. He led Germany and the world to disaster precisely because he lacked the genuine, despotic charisma which he thought he had.

To the democratic mind, origins must remain a "huge, disorganized corpus" in order to secure the belief that society will make its way forward on the basis of familiar instincts rather than orders from above. The empiricist feels that he has struck pay-dirt

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when he discovers various degrees of chaos. These disclosures prove to him that he has refrained successfully from building structures in his mind. My instincts are the very reverse. I build deliberate structures as hypotheses and regard these as means to discover actual, underlying structure in high antiquity. Both faith and reason prompt me to believe that the postdiluvian world was highly structured. The Sumerians I study were builders in more ways than one. The Ur Nanshe depicts the ruler as building a temple. No modern scholar denies that he was an actual ruler of a city state bent on creating a temple, a focal structure for the purpose of worship. But nearly all modern scholars unite in falsely assuming a lack of structure underlying Ur Nanshe's very existence, genetically and politically. Ur Nanshe was born to rule, not because of some dynastic egotism, but because he belonged to the second generation of a man, Ham (Sumerian Gurmu), who happened to be one eighth of the entire population of mankind in the year 2518 BCE.

"Indo-European chronology (Part I)" begins with a heading, "2250 BC Achaeans come to Greece." By whatever coincidence, that date falls neatly within my early postdiluvian chronology. It is just seventy years higher than the date in 2181 when I suggest Hellenes began to colonize Europe. It precedes by just six years the rise of Sargon that caused an "Olympian" sect of early postdiluvians to begin seeding the Aegean with Thraco-Phrygians. It happens to launch the Hellenic colonization of Europe with the Achaeans, the tribe that took the name of Ham's son Mizraim, Sumerian Aka, who reigned earlier than Magalgalla-Canaan-Dorus, Sargon-Nimrod-Ion and Imta-Phut- Aeolus— fathers of the other three Hellenic tribes. To me the Hellenes— at least some Hellenes— knew who their fathers were and named the four tribes accordingly. In one case they adopted a Sumerian-Hellenic cognate, Aka-Achaeus. All of this, however, has little to do with conventional scholarship which assumes that the Achaeans had been living in the Balkans from time immemorial after reaching there from "elsewhere."

The text of the internet entry on the Achaeans is neatly worded and informative: About this year, as we may believe, first Hellenic tribes who were calling themselves Achaeans reached Greece. At that time the country was inhabited by non-Indo-European peoples which could be relative to the ancient population of Crete and Asia Minor. Greeks called them sometimes Pelasgians, or Lelegs, or Carians (an analogy with later inhabitants of Asia). Hellenes could come to the peninsula via Balkans, but it is more likely that they first

appeared on the islands of the Aegean Sea, and then on the continent. This, together with some historical materials (very ancient Greek names and settlements in Asia, like Milet or the name Ahhiyawa) proves that their way led from Asia to Europe across the Aegean Sea. But not from Ahhiyawa-Aka, King of Kish, in Asian Mesopotamia! An origin in Mesopotamia suggests the Bible; the Bible implies theology. Secular empiricists shun theological reasoning as a totalitarian threat to the purity of "open inquiry," by which they mean the avoidance of monogenesis. The Balkan-Danube Basin theory has begun to break down now that empiricists feel safe enough in control of learning to mention Asia without conjuring up thoughts of biblical Mesopotamia.

Kingship at Its Source does nothing with the Pelasgians except to apply Graves' etymology of the eponym Pelasgus to Noah's son Ashkenaz as the "Seafarer." Ashkenaz certainly had much to do with non-Indo-Europeans in his great colonial expeditions to Uralo-Altaic Siberia and Amerindian North America. The Amerindians' last contact with the old world in Kingship at Its Source is in Libya west of Egypt and south of Greece. Is it possible that Ashkenaz led some of them to Greece to become "Pelasgians" before the rest reached the Caribbean via West Africa? If so these Pelasgians may have begun the process of pushing the Indo-European Thraco-Phrygians out of Greece and the Aegean to their traditional homelands in Macedonia, Thrace, Phrygia and Armenia. That is the sort of hypothesis by which I inch my way forward into a clearer account of specific origins.

This hypothesis may prove either true or false. If false some other member of the Noahic community of nations must rush in to candidate for identification with the pre-Hellenic and presumably non-Indo-European Pelasgians. Our internet source assumes that the name "Pelasgian" was just one of several labels that the Hellenes adopted casually in order to label these pre-Hellenes of Greece. He names as alternative the Leleges and Carians. Both of these names are instantly meaningful to me. The Leleges were reckoned a tribe derived from the eponym Lelex, a member of the same family of Poseidon-Sidon that generated the four Javanites of Genesis 10:4.

We instantly recall that the Javanite clan is woven into the Amerindian mix of Ashkenaz' North America as the Caddoan Eyeish, Caddo and Pawnee Darazhazh. It makes sense, therefore, that both the Leleges of Asia Minor and Pelasgians of the Greek mainland

resulted from a preliminary colonization of the region in the early stages of the colonization of the Americas as I conceive it. What these reflections add to our treatment of the Centum Aryans and Teutons is to tie up the loose end of the Amerindian stock who shared Lagash with the Teutons. The Amerindians were certainly non-Indo-European speakers. We have left them out of detailed account from the time that they migrated north with the Centum Aryans and West Semites and settled for a time in Libya after defeat at Metelis.

A remarkable reinforcement of this Amerindian theory is that the Libyans belong to the same Mizraim clan as the Minoan Caphtorim of Crete. The Mizraim leaders conducted the African stage of the same colonizing process that crossed the Atlantic from Africa to the Americas. The new Pelasgian-Leleg theory expands the range of the Mizraim presence in the Aegean already established by the Caphtorim and Philistines in Crete. Perhaps the names in the Mizraim clan of Genesis 10:13 should be searched for some counterpart to the Leleges and/or Pelasgians with the result of filling out the entire clan within close range of the Eastern Mediterranean.

This sort of step forward comes from paying attention to the observations and logic of conventional scholarship but without its Nativist limitations of overall perspective. Let's face it. Those limitations are the price one must pay to maintain academicintellectual respectability in a culture radically unprepared to understand and appreciate the early postdiluvian world. The only way to establish a science of Noahic origins is to deliver a deathblow to the culture itself. No matter what becomes of political democracy, intellectual democracy has proved incapable of facing the truth about its true origins.

Genesis 10-11 is there to be read but has never been read and studied in democratic times except by peripheral types like myself. A glance at the Mizraim section in Chapter 7 of Kingship at Its Source shows this section to be rather underdeveloped. Interestingly it opens with the name Zud- (or Lud-) by identifying him with Eryx, son of Poseidon. There is nothing surprising about associating Sidon-Poseidon-Ptah with the Eastern Mediterranean and Aegean. That connection is already well established. Not enough has been done, however, to search out the linguistic character of non-Indo-Europeans living in this region. Of course the Egyptians are non-Indo-European Hamites. What we need to develop the internet entry

on Achaeans and pre-Hellenes is a clearer understanding of the Minoan language.

One fact I am already aware of claims that a script used in Minoan Crete has been identified with one used in West Africa in confirmation of the role of the Mizraim clan in launching the African stage of the Amerindian colonization process with its interim location at the mouth of the Niger. In passing it should be noted again that the names Achaean, Ahhiyawa, Aka and the Akans of Libya and West Africa all refer to the man Mizraim, the yellow son of Ham known elsewhere as the Titan Oceanus, Egyptian Min and Welsh Mynogan. Unfortunately the Minoan language is classified by a Wikipedia article as a linguistic isolate.

Further study reveals that some believe the original Cretan language to have been a form of Luwian, an Indo-European language related to Hittite. Our concept of the "Olympian exile" following the rise of Sargon in 2244 affirms an early presence of Indo-Europeans in the Aegean. Kingship at Its Source suggests that these early Indo-Europeans were Thraco-Phrygians, not Hittites. But we can call attention to a detail of the Cernunnus Panel where Peleg, at the head of the Thraco-Phrygians, wears stag antlers obviously matching the antlers of the stag standing next to him and representing the Hittite protoplast under Heth. This parallel in design clearly associates the two stocks, Thraco-Phrygians and Hittites, destined to inhabit overlapping lands in Anatolia.. Therefore our inquiry into non-Indo-European, pre-Hellenic origins has led us straight back to the conviction that Crete was colonized by a branch or branches of the Indo-European stock soon after 2244.

For perspective we turn next to the last entry in the internet outline. This entry represents the Kurgan theory of Indo-European origins, erasing the distinction I draw between antediluvian and postdiluvian times and bringing the Indo-Europeans in a more or less indiscriminate mass from the "South Russian Steppes" to the all-consuming Danube Valley: It looks as if many European groups of the Indo-European family came to Europe, their future homeland, together. Celtic, Italic, Illyrian, Thracian, Venetic, Germanic, Baltic and Slavic peoples, after crossing the South Russian Steppes, achieved Europe about 2500 BC and settled in the Middle Danube valley. Then their population was not numerous, so they did not need to migrate. Later Italic tribes began to move south, the Celtic to the east, Germanic to the north.

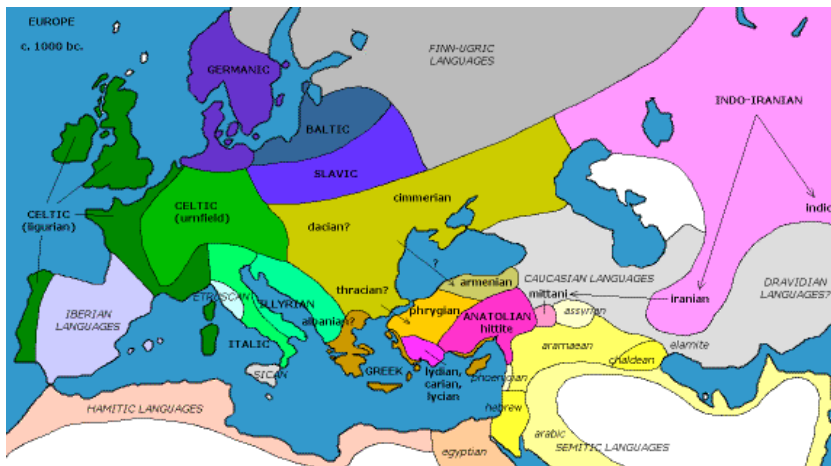
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This model does not lack for simplicity. It runs a parallel but profoundly different course from our narrative. The starting point is the same. A uniform Indo-European stock existed north of the Caspian Sea in antediluvian times, that is, before 2500. Soon after that date the Indo-European community was indeed small, consisting of one person, Shem son of Noah and Uma. Instead of existing in gestation in the Danube Valley, ancestors of the new, postdiluvian version of the stock played a rich and varied role in the history of Noah's family in such places as Sumer, Iran, Eastern Arabia and Nile Delta.

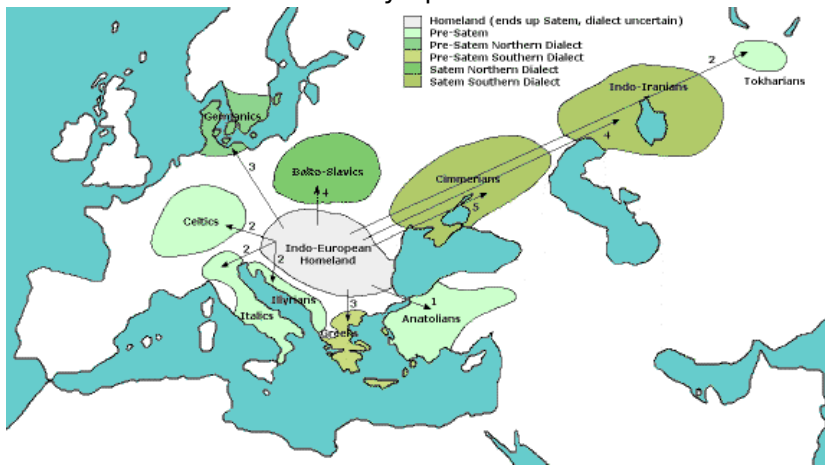
In this period the Indo-Europeans were led by men with recorded names and could hardly be considered an indiscriminate mass of anonymous folk as Nativism demands. Another self-evident point of common ground is that Italics migrated to the south of Europe, Celts to the west and Teutons to the north. That much is truistic since these three branches have been living there ever since. However I replace a land migration from the Danube valley with a series of maritime colonizing expeditions from Phoenicia by means of the

Mediterranean fleet of the Akkadian Empire in the 22nd century.

A typical reconstructive map placing the origin of all Indo-Europeans in the Danube valley appears in C. George Boeree's internet article "The Evolution of the Indo-European Languages" at www.webspace.ship (**) copied here on 5/31/08:



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One gets the decided impression that a map detailed as this has resulted from linguistic studies fed into the favorite hypothesis of a Danube Valley origin based on much scantier archeological evidence. In other words, language studies have been synthesized according to a belief in a Danube Valley origin analogous to my belief in a Mesopotamian origin. The balance of proof between these two competing theories lies in a variety of bodies of evidence; but the conventional theory can be tested by reviewing archaeological finds in the Danube valley that lead by convincing land routes from there to Italy, Gaul and Germany. I have conceded already that ancestors of Ionian Greeks settled on the Danube. They may not have been the only Indo-Europeans to do so. I must say that internet sources for key archeological finds are not readily forthcoming. There is a passing reference to a linear design of pottery decoration.

In any case the two models can be easily reconciled. Instead of confining the Danube settlement after 2181 to Ionians only, we can assume that the three armies formed against the Akkadian Empire consisted of picked men leaving the bulk of the stock to be transported to the Danube. The coastal colonies can be conceived as outposts in advance of later migrations from the Danube valley core. The same is true of the Thraco-Phrygian colonization of the Aegean that I trace back to the rise of Sargon in 2244.

The real distinction between the two theories lies in three straightforward doctrines: (1) my biblical belief that a universal deluge reduced the population of mankind to eight persons (and Indo-European population to one person) around 2500 BCE, (2) the correlative belief that the Indo-European stock was regenerated by

Noah's family and divided swiftly into eleven divisions existing in and around Mesopotamia in Sumerian times and (3) the belief, derived in part from L. A. Waddell, that coastal Europe was visited and colonized by a fleet of ships maintained by leaders of the Akkadian Empire. For these three views I cannot expect any sort of assent from the secular leaders of the modern learned world since that world has long since lost contact with the synthesizing power of the Christian faith and considers it a kind of forbidden fruit.

CARTOGRAPHY PTOLEMY'S GERMANIC TRIBES:

In this concluding section, I summarize the Germanic tribe names in Ptolemy that figure as Noahic. In some cases I point out the passages in *Kingship at Its Source* where these names acquire their value outside the Germanic tradition before being brought to bear on Germanic sequences. I will consider some thirty such names:

1.-Cauchi. River Weser. The name Cauca or Cauac is one of four "Bacabs" of the Mayan tradition identified with Ham in Chapter 3 in the section titled "Colonization of the Americas," at KAIS, 100. We have repeatedly explained that Teutons picked up these Amerindian names as co-inhabitants of Lagash between 2338 and 2308.

2.-Cobandi. East Coast of Jutland. The Arawakan god Aiomun-Kondi is identified with Canaan in the same section as counterpart to Canaan's Lagashite name Gunidu in the second element "Kondi" (KAIS, 96-97). Because the chief Amerindian people of Cuba, the Siboney, are Arawakans, I suggest in the present essay that a full form of Canaan's name may have been Kubandi.

3.-Omani. West bank of the Lower Vistula. This tribe serves simultaneously in two different sequences— both the northern triad of Cauci-Cobandi-Omani equivalent to Ham, Canaan and Heth in the Lagashite inscription and the longer sequence running southward as explained in Appendix V of *Kingship at Its Source*. The same section of Chapter 3 identifies the Amazonian god Oman of the Yanomani with Heth on the basis of a foreign attempt to adopt the name Ur-Nanshe (Heth) under the influence of the tribe name Omamitae in Oman (eastern Arabia), (KAIS, 98). Note that Heth's Hittites named themselves Nesians. That name could also represent a foreign

attempt to adopt the name Ur Nanshe from a loss of the second nasal n in the name of the Sumerian fish goddess Nanshe

4.-Lytii. North of the "Asbicurgius Mons" at the sources of what may be the Warta and Brda Rivers. These rivers are labeled Suevus and Viadus in Ptolemy's heavily distorted geography. Unlike the Warta, a tributary of the Oder, the Suevus is supposed to have flowed directly into the Baltic. Ptolemy labels the Oder the Chalusus. In Appendix V of KAIS the Lytii stand for Peleg as Shem's vassal Lud in Genesis 10:22. Among the lands indicated by that verse, Lud represents Lydia, the place where I theorize that the Teutonic fugitives from Aratta were captured and sent back to Mesopotamia and Arabia. Thus the eastern German sequence memorializes that exilic route beginning with the Lytii and then proceeds to Oman-Heth as homeland of the Hittites east of Lydia.

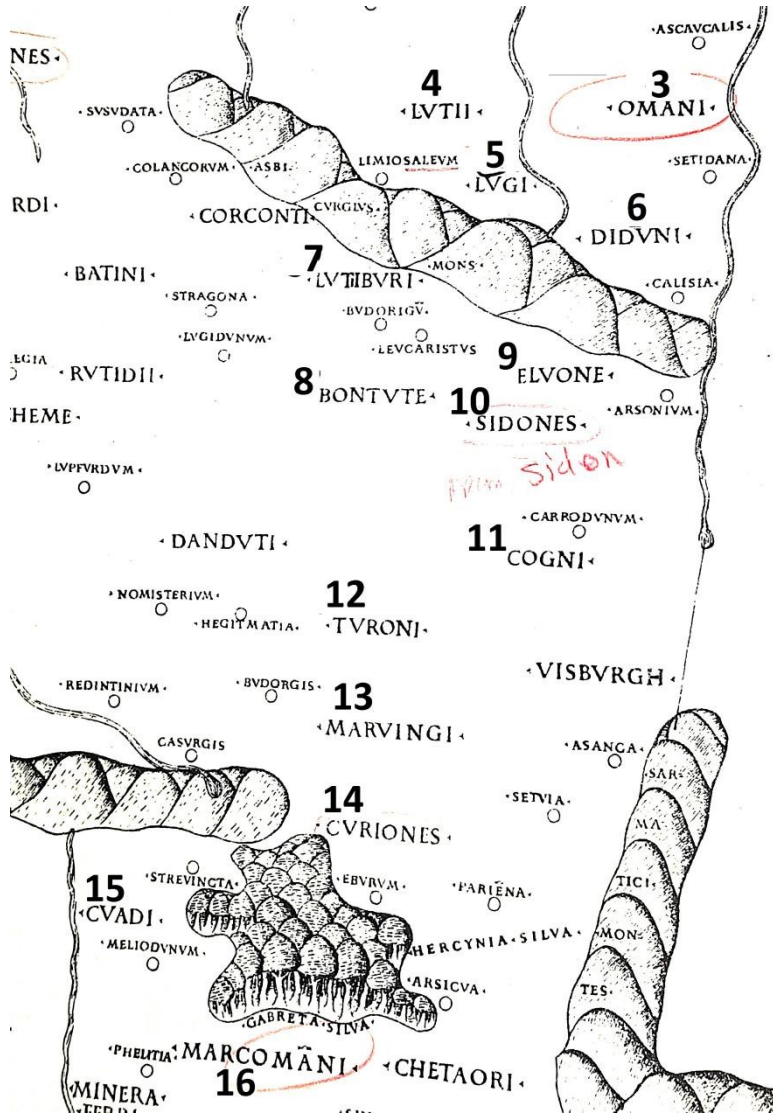
5.-Lugi. North of the "Asbicurgius Mons" and west of the Viadus. The name matches Lugh, standard Celtic name of Japheth. In the memorializing sequence, this tribe marks the relative position of Japheth's primary claim land Syria, southeast of the Hittites.

6.-Diduni. North of the "Asbicurgius Mons" and east of the Viadus. The name matches Didanu— Noah as a king of the Amorites and equivalent to Hebrew Dedan, placing Noah in the Cushite clan of Genesis 10:7. The memorializing process indicates the homeland of the Amorites in Tidnum southeast of Syria.

7.-Lytiburi. South of the central "Asbicurgius Mons." The distinguishing part of the name is Buri, grandfather of Odin-Joktan through Bor-Eber in Norse mythology. Buri stands for Shem's second heir Shelah, chief god of the Akkadians, Marduk. The next step in the Teutonic exile from Lydia to Oman is Agade capital of the Akkadian Empire.

8.-Bontutae. South of the Lytiburi. This rare name indicates the Bantu stock, which inhabited Nippur in the First Kish period. Nippur follows next in the route beyond Akkad into Sumer. The Bantu descended from the Indian elephant god Ganesa, son of Noah's two mulatto children Seba-Riphath and Arvad-Parvati and named Sabtah in the Cushite clan of Genesis 10:7. Linguists have suggested that certain features of Bantu grammar parallel Indo-European. The name Sabtah is embodied in the town Soptha in Oman in Ptolemy's chart of Arabia.

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MAP-1

9.-Elvone. South of the southeast end of the "Asbicurgius Mons." The name suggests Elam with a reduction of the labial semi-vowel m to the labial-dental v. Instead of representing a location on the land Elam, this tribe suggests that the next step in the exilic route was Uruk where Elam-Gilgamesh reigned in the Eanna dynasty. Uruk lay to the south of Nippur.

10.-Sidones. South of the Elvone. This tribe spells out the exact equivalent to the Hebrew name of Canaan's firstborn Sidon, the god Enki at his cult center at Eridu, the southernmost city of Sumer and point of departure to Arabia via the Persian Gulf. Sidon was one of the chief genetic patriarchs of the Germanic race.

11.-Cogni. South of the Sidones. Like the Bontutae this tribe represents one of the black African stocks. The name matches Cagn, chief god of the Khoison stock of Southwest and South Africa. The Bantu and Khoisans are neighbors in that the Bantu Ova Herero share overlapping land with the Khoisan Bushmen. Cagn may have been the Sumerian Urukagina who was deeply offended by Lugalzaggesi's action against the Ningirsu cult at Lagash. In any case the Khoisans shared the same interim exilic position with the Bantu near Soptha in Arabia.

12.-Turon. Southwest of the Cogni and northeast of the Sudeten Mountains. Appendix V explains that the Bohemian sequence of tribes indexes the major exilic protoplasts strung out along the coast of Hadramaut in Southern Arabia as encountered by the Teutons as they fled eastward to Aden in the Red Sea rebellion. The first of these great protoplasts, from east to west, was the Uralo-Altaics, often known to earlier scholars as "Turanians." That label must have had some basis among the Uralo-Altaics themselves or at least among their neighbors.

13.-Marvingi. South of the Turoni and closer to the east end of the Sudeten Mountains. Appendix V suggests that this tribe indexes the next, Austronesian, stock by yielding a form equivalent to the Austronesian Rangi, a version of Ham as sky god and therefore as member of the Uralo-Altaic stock. The Uralo-Altaics and Austronesians merge in the Japanese and were located in sequence at their interim camps on the coast of Hadramaut.

14.-Curiones. South of the Marvingi and east of the Sudeten Mountains. Appendix VI derives the Burmese tribe name Karen from Magog's names Kari and Kurum, thus indexing the Sino-Tibetan protoplast, last and greatest of the Far Eastern stocks lined up in interim camps in Hadramaut. The Chinese memorialized the exilic scheme in Arabia as their hell named Feng-Du. They also placed the four sons of Ham in Arabia as exilic rulers, the four Ocean Dragon Kings. The Dragon Panel of the Gundestrup Caldron depicts Ham as a sad, rather effeminate face with a scanty but curly beard and coupled with dragons representing his sons.

15.-Cuadi (or Quadi). South of the Sudeten Mountains east of the Elbe, west of Ptolemy's Hercynia Silva, a forest at the apparent location of the Moravian Upland northwest of Brno. Another prime example of an Amerindian god name incorporated in a Germanic tribe, this one corresponds to Canaan's name Kuat as a god of the Mamaiuran tribe of the Amazonian region (KAIS, 97). Canaan gave his Hebrew name to the West Semitic stock of Palestine, who had come up from Arabia with the Centum Aryans and Amerindians in the Red Sea rebellion. These West Semites were supposed to have been exiled into Africa along with the loyalist South Semitic Amharas of Cush-Ethiopia. Robert Graves believes that the Canaanites came up from Africa. In reality they came up from Aden, the Arabian port nearest the African continent.

16.-Marcomanni. South of the Hercynia Silva and southeast of the Quadi. This tribe can now be added to the Germanic memorial sequence as its terminus equivalent to the Amerindian protoplast located in Hejaz on the Red Sea. As noted previously the Marcomanni correspond to Shem's red son Uz as reflected in the Cuman Uzes of Ukraine, the Comanches of America and the god names Umman (Assyrian), Human (Elamite) and Martu (Sumerian). We have suggested that the Marcomanni are located at the terminus of a sequence representing the four sons of Shem (vassals of Aram) starting with Gether as the Cadurci (Hellenic Agathyrsus, Sumerian Gaur) in Aquitaine and including the proto-Dutch Batavians as Shem's white son Mash (Germanic Madhe, Syrian Math and British Math) and the Chali of his black son Hul (Germanic Hullr, Hellenic Hyllus). The position of the Marcomanni in the southeast links up with the Chali of Jutland via the Elbe, which flows northwestward from Bohemia to its mouth just west of the Jutland Peninsula. That link associates all three of the Germanic tribal sequences— featuring the Cobandi of Jutland, the Marcomanni at the close of the eastern, memorial

sequence and a third sequence running southward from the Chali and based on still another rationale.

17
CHALI
(Kali)

18
SABALINGII

19
SAXONES

20
TEVTONARII

21
ANGILI

22
CHERVSI

OCEANVS

SAXONVM

INSVLE

SIGVLONES

TREVA

LIRIMIRIS

PHABIRANVM

TVCELIA

CAVOI-MAIQUES

CAUCHI

CAVOI

VEL

SETIDANA

PARVI

TVDERIV

TVLIPHOREVM

ASCALINGVM

TVLSVRGIVM

BVSACTORI MINORES

SVVEVI

TROPHEA

DRVSI

LVPE

VISTVLA

ODER

17.-Chali. West coast of Jutland. The name of this tribe represents Hul as though cognate with his black mother Kali. In the Amerindian world, Hul's tribe is the Olmecs, who display Kali's negritude along with a bull neck derived from Noah and Shem. It may be doubtful whether these racial characteristics ever appeared in the white realm of Teutonic Jutland; but in cases like this a racially alien patriarch's influence can appear in a genetic context saturated with the prevailing race of the region, in this instance Caucasoid and fair-skinned. In the heartland, Hul's chief people were the **Colchians** living on the Two Views of Ptolemy's Germany are from Chart V of Ptolemaeus Romae 1490 as published in A. E. Nordensköld. Facsimile -Atlas (Dover, 1973) southeast coast of the Black Sea. He also appears as Khaldi, a dominant god in Urartu to the southeast of Colchis.

For the present purpose, we note that the Germanic Chali hold the northernmost position in a sequence extending southward to a terminus in the Tubanti, equivalent to Amerindian Tupan, the patriarch Cush. This sequence replicates a north-south axis extending all the way from Colchis to Cush's Ethiopia. Furthermore the sequence involves eleven tribes as though intended to memorialize the eleven governorships of the First Kish period (2338-2308) when the Teutons and Amerindians shared Lagash. Because Hul and Cush were both sons of Kali, either the Chali or Tubanti could memorialize Kali's city Nippur and its governor Arvad-Parvati.

What we learn from the German sequence, however, is that many of the governorships of the First Kish period lapsed at the Eanna epoch in 2308 and were replaced by new governors. The four daughters of Noah all stepped down from governing at the matriarchal cities Ur, Lagash, Umma and Nippur. Hul of the Chali replaced Sin-Lakshmi at Ur. This relationship explains and supports a persistent theory that Hul's Amerindian Olmecs originated in China. Hul's governorship at Ur simultaneously solves two problems. The populace at Ur consisted of Albanians and Sino-Tibetans. Because Hul is the German Hullr and Hellenic Hyllus, he governorship over Albanians instantly explains why these people took the name Illyroi in ancient times. His governorship of the Sino-Thais confirms the Chinese theory of Olmec origins. The north-south arrangement of the Chali-Tubanti sequence may reflect German awareness of the Colchis-Ethiopia axis; but it is unrelated to the north-south arrangement of cities in Sumer. The Chali in Jutland stand for the governorship of Hul at Ur, one of the southernmost cities of Sumer. Depending on the extent of Germanic memory, the Chali-Tubanti sequence reflects both the governorships of 2308 and a spatial arrangement of locations covering a much wider span from Colchis to Ethiopia.

18.-Sabalingii. South of the Chali within Jutland. In the context of the other tribes shown here, the first part of this name represents Seba-Riphath, son of Noah and Kali. This patriarch was so closely tied to Kali that he appears under the same Sumerian pantheon name as she— Dumuzi-abzu, "Tammuz of the Abyss." Noah himself appears in that pantheon as Abzu, the "Abyss" itself, Akkadian Apsu in the all-important narrative of the first 77 lines of the Marduk Epic. Seba had been one of the original governors of the First Kish order, reigning over the Indians in Syria-Phoenicia and establishing his identity among them as Shiva of the Hindu Trimurti.

Consequently the inclusion of the Sabalingii suggests that Seba retained this governorship over the Indians in 2308. In sixty years of governing the Indians, Seba established his place as Shiva, one of the three greatest gods of the Hindus.

19.-Saxones. South of the Sabalingii below the border of Jutland. The name stands for Shem as "King Zax," Lugalzaggesi in Sumer. As the central, enthroned figure Thor shown in a woodcut in Page's Norse Myth, Shem deserved a prominent place in the map of ancient Germany. Through the Saxons, we can attribute the British Empire to Shem, re-founder of the Indo-European stock in the early decades after the Flood. Continental Saxons founded the Holy Roman Empire of the West in the year 962. To that extent the Saxons have been the dominant tribe of Germany as they are of England. The histories of these two nations testify to the vast importance of Shem to the Noahic world community.

20.-Teutonarii. Southwest of the Saxones on the northeast bank of the Elbe. This tribe is the same as the one that gave its name "Teuton" to the entire Germanic branch. Noah and Shem appear together as Etana and Balih of First Kish. That is the also case here. In memorializing Noah, the Teutons adopt an Amerindian name. In Mesoamerica the Mayas take their name from Maia, Hellenic mother of Hermes-Ham and therefore Noah's diluvian wife, the Amerindian matriarch Mahadevi. The Mayas in Guatemala are complemented by the Mexican Totonacs, who represent Noah-Didanu-Dedan-Diduni in Amerindian variation. As for the Eanna memorial value of the Teutonarii, Noah reverts to his original status as creator of the Uralo-Altaic stock at Kish itself in the absence of the First Kish governor Peleg, who is represented by the Frisians southwest of the Cauchi and outside the sequence we are describing.

21.-Angrivarii and Angili. Southwest of the Elbe. These two tribes are placed together because they occur in sequence and the root names contain the same elements with a variation of the semi-vowels r and l. The two pose a particular challenge. The Dane Saxo Grammaticus claims the existence of two eponyms Dan and Angle for the Danes and Angles (English). The names Angrivarii and Angili both represent the Austronesian version of Ham's yellow son Mizraim, Tangaroa or Tangaloa— not because they are genetic descendents of that patriarch but because they stand for vassals of Mizraim. The first two vassals Zud- and Anam-, as defined in *Kingship at Its Source*, happen to be children of the fair-skinned

Sidon, genetic source of the Germans. Sidon fails to appear in the present sequence and is replaced, in effect, by the two tribes in question. Genetically Ham's son Mizraim is best represented by the Japanese— Uralo-Altaic speakers related to the Polynesians of Tangaroa, "Father of islands." The Japanese remember the family of Sidon and his two children as Izanagi, his son Susanowo and daughter Amaterasu (Japanese "Kojiki" Chronicles). These last two figures appear in Genesis 10:13 as the first two vassals of Mizraim, Zud- and Anam-. They are represented genetically in the Teutonic sequence by the Angrivarii and Angili, both claiming versions of the name Tangaroa- Mizraim. Susanowo is a storm god, associating him with the storm cultus of the Indo-European stock; and his sister, Amaterasu is a sun goddess, linking her to the solar race, the Egyptians, who take the Hebrew name Mizraim ("Two Egypts"). We must determine whether the Angles are more in tune with the storm principle or the solar principle.

The answer lies in the fact that New England Puritans derived chiefly from East Anglia, land of the Angles in England. As a variety of Christianity, Puritanism is beyond question equivalent to the storm cultus of Yahweh, featuring as it does heightened sin consciousness. We have still not assigned identities clearly because Mizraim himself adopts the storm ethos as the Egyptian god Min represented by a bolt of lightning. Sidon's son Zud-Susanowo is not only the first vassal of Mizraim but also Aka- Mizraim's successor at Kish under the name Susuda. The Germans index him indirectly as the Angrivarii, representing a version of Mizraim's name Tangaroa rather than Zud-'s own name. In 2308 Zud- took over the governorship of Eridu, site of his father Sidon's Abzu Temple as the god Enki. Politically rather than genetically the Angili represent Mizraim himself as Aka of Kish and presumably the local governor there over combined Uralo-Altaics and Thraco-Phrygians. It was at this moment that interplay between Mizraim at Kish and his first vassal Zud- at Eridu must have resulted in the distinctive Polynesian-Uralo-Altaic synthesis of the Japanese race. The Austronesian protoplast inhabited Eridu along with the Hellenes, who knew Mizraim as Oceanus (and Achaëus) and Sidon as Poseidon. Sidon stepped aside as governor of Eridu in 2308. Despite being the chief physical patriarch of the Germans, Sidon plays a mysterious role in Teutonic tradition as Loki. The dark reputation of this demi-god was attributable to his role in the murder of Obal in 2178. This dark deed

gives an ancestral twist to the bitter hatred of 20th century, apostate Germans, toward Semitic Jews.

The assassinations of Peleg and Obal were tragic in consequence for the Indo-European people in Mesopotamia. Their opportunity to regain the heartland in the name of their first ancestor Shem was lost forever. Peleg and Obal were the only two patriarchs who could have persuaded the Sumerians to live side-by-side with Indo-Europeans as Finno-Ugrians, equivalent to the Sumerians, do in the Europe of Hungary and Finland. By attributing Baldr's death to scheming Loki, the Teutonic tradition lays the guilt of the Obal's assassination directly on the head of the Semitic Canaanite clan of Palestine.

How did the Indo-European Canaanite clan of 2338 become the West Semitic Canaanite clan of 2178? To answer that question goes a long way toward explaining—never justifying—the Nazi Holocaust of the 1940s. The horror of that unspeakable atrocity is compounded by the fact that Israel was an enemy of Semitic Canaan, derived from a version of the West Semitic stock loyal to the Erechite cause and never exiled to Arabia as the Canaanites were. The murderous Nazis mistook the Jews for Canaanites merely because they spoke the language of Canaan. Murder and lying always go together, and one of the greatest lies of history is that the Jews were no different from the Canaanites, whom they had been commanded to exterminate. Never before has Satan been so successful.

In any case ancient Germans pushed aside the Canaanite names of the original governors of Eridu and Kish— Sidon and Girgash- (Peleg) — and replaced them with Zud- and his feudal lord Mizraim with the result of giving versions of Mizraim's personal name Tangaroa to the Angrivarii and Angles. Antipathy toward the way these names were eventually adopted by the treacherous Canaanites helps to explain why the Germans responsible for the Chali-Tubanti sequence overlooked the governorships of First Kish and replaced these with those of the subsequent Eanna era. Because some governorships remained the same after 2308, these changes may figure as another cause of the Aratta schism. Peleg, for example, lost control of the two populations at Kish.

These changes must have resulted from the new central government at Uruk. In raising Mizraim and his vassal Zud- to power, Joktan-Meskiaggasher, founder of the Eanna regime, carried through on his claim to be a son of the sun god Utu. That claim

meant that he linked his regime to the solar Egyptians symbolized by the name Mizraim. Accordingly Mizraim came to power as Aka of Kish and was succeeded by Zud-Susanowo under the Sumerian name Susuda. The Hebrew name Zud- is carved out of the second syllable of that Sumerian name. Zud's Hellenic name Eryx may have something to do with the popular Germanic name Eric.

22.-Cherusici (and, 24.-Chate). Southeast of the Angrivarii and Angili. We have just seen that the Chali-Tubanti sequence includes two versions of the name Mizraim as reflection of that patriarch and his vassal Zud-. Now we find that the sequence also contains two versions of Heth reflective of himself and his son Akurgal. These two tribes, the Cherusici[22] and Chate(Chatti)[25], complement Heth's Amerindian name Oman in the Omani at the head of the eastern sequence.

All three of these names derive from Heth's "Panchala" empire as described by L. A. Waddell. That author draws on the Greek historian Herodotus for a Phoenician tradition that that race came to Phoenicia from the Persian Gulf via the Red Sea. Waddell names three locations in connection with this empire: Ur Nanshe's Lagash, the Indus Valley and Phoenicia. As it turns out, those are just three locations in a system of five ruled by all five of the sons shown in the Ur Nanshe Plaque.

Each of the locations corresponds to a different name of Heth, each reflective of a distinct linguistic stock. In other words, Ur Nanshe followed the same imperialistic principle of coordinating linguistic protoplasts practiced in the First Kish order sixty years earlier. The system of locations began with Lagash itself as ruled by Ur Nanshe-Heth's son and successor Akurgal. It was followed by colonial posts at the Indus Valley, Nubia-Cush south of Upper Egypt, Hejaz on the Red Sea and the terminus in Phoenicia.

If the Sumerian land of Magan can be identified with Hejaz and Egypt rather than Egypt alone, all three of the intervening posts bore Sumerian names, meaning that Sumerians grew familiar with these lands through contact with the inhabitants of Lagash. The Sumerian name of the Indus colony was Dilmun; of the Nubian colony, Meluhha (rather than Ethiopia alone): and Magan, for both lands on either side of the Red Sea, Hejaz and Egypt. It is not necessary at this point to determine which son governed which of these colonies.

The importance of Heth's empire lies in the way it foreshadowed the work of the Akkadian exilic process by launching

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the punitive exile of the losers in the Uruk-Aratta War. Ur Nanshe's maritime empire was to the coasts of Arabia what Sargon's was to Egypt and the ends of the earth. In the following tabulation, the five names of Heth belong to five different linguistic stocks and illustrate how the names and personalities of the Noahic elite were refracted by each stock:

Heth's Panchala Empire: 2178-2148

Location: Heth's Local Name: Linguistic Stock:

Lagash (Sumer) Ur Nanshe Sumerian

Indus Valley (Dilmun) Haryashva Indian (Satem Aryan)

Nubia (Meluhha) Cherusc- Centum Aryan

Hejaz (Magan) Oman Amerindian

Phoenicia (Cedi) Heth (et) West Semitic

This scheme modifies our view of the Arabian exilic process. For one thing it posits an empire encompassing exilic Arabia prior to the rise of Sargon in 2244. It also violates the assumption that Satem Aryan Indians were unknown to India until Assyrian times together with the belief that the Indian King List for the period as early as Haryashva refers solely to activities in the heartland west of India. Waddell is correct in his assumption that Ur Nanshe-Haryashva or his sons engaged in Indian colonial activity even if the populace they worked with was Dravidian.

The reason that tribe names based on the last three names of Heth all appear in Germany is that these locations lay to the west of eastern Arabia (Oman) and were visited by the Centum Aryans (including Teutons) in the Red Sea rebellion. The surprise is that these Aryans formed an interim settlement in Nubia where they played a role analogous to Satem Aryans in colonizing India with blacks. In Nubia-Cush they seeded this land with black Hamites or Nilotes entirely distinct from the Ethiopians led by Tupan-Cush.

In order to understand why such a colony existed on the Nile south of Egypt, it is necessary to discuss the cartographic-memorial function of the Chali-Tubanti sequence while setting aside, for the moment, the question of local governorships in 2308. In a cartographic, memorial sense, the interval between the Chali and Sabalingi stands for the north-to-south interval between Colchis and

the Indian protoplast in Syria-Phoenicia. That spatial interval is roughly three hundred miles across eastern Anatolia in contrast to the scant thirty miles from the Chali to the Sabalingi in Jutland. That ratio of ten to one in scale gives a rough idea of how the memorial scheme in Germany sought to fix Centum Aryan recollection of regions of the heartland. That first interval and the placement of the Chali imply that the Teutons were aware of an early colony in Colchis. That colony is not yet fully explained in Kingship at Its Source except to say that it involved Noah and his two mulatto children Seba and Arvad-. The clear implication is that some counterpart to the Phoenicians colonized Colchis by sea from the Eastern Mediterranean, Aegean and Euxine. This colonization of Colchis is linked in some way to the Hellenic tradition of the Argonautic voyage from the Aegean to Colchis and conceivably represents a branch of the same voyage or voyages that brought some Hellenes and other Centum Aryans directly from the Nile Delta to the Danube Delta after 2181.

In the cartographic reading, Shem's Saxones correspond to his claim land Akkad; and the Teutones, to Noah's primary city Eridu. At this point the tribes north of the Elbe cease just as the lands north of the Persian Gulf do. The Chali-Tubanti sequence then consists of two more sections. The Angrivarii, Angili and Cherusici form a line running from northwest to southeast. The cartographic value of these three tribes shifts in reference westward to what the Teutons knew of Egypt from their experience of the Red Sea rebellion. They realized, for example, that Lower Egypt lay at a latitude more north than Oman and India. In fact the Nile Delta lies slightly more north than the mouths of the Tigris and Euphrates. Consequently the part of the Chali-Tubanti sequence lying in the middle of the sequence represents lands beginning at the Nile Delta and extending southward up the Nile.

23.-Cheme, 24.-Casvari, 25.-Chate and 26.-Tubanti—The last four tribes cover a sequence beginning toward the east and extending down the coast of Hadramaut to Ethiopia. As two names for Mizraim, the Angrivarii and Angili, correspond to the two Egypts. Whether Lower and Upper Egypt actually correspond to the first two vassals of the Mizraim clan remains to be seen. The hypothetical colony in Nubia results from the obvious suggestion from the position of the Cherusici southeast of the Angili that the cartographic scheme demands a location consistent with the Two Egypts and farther south on the Nile. Force of logical analogy prompts us to view

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the black Nilotes of Sudan in the same light as the Dravidians of India as the result of a colony established by one of the sons of Heth-Ur Nanshe. According to some accounts, the Cherusci are the most definitive of all the Teutonic tribes in defining the core of the German people.



MAP-3

Consequently we take this tribe name to be the original Centum Aryan name of Heth, even though that patriarch appears in Norse tradition under the name Niord. If the name Niord is cognate with the Germanic word "Nord" or "north," it arises as an epithet for Heth's position at the northeast origin of the empire in Lagash.

We are to understand that the Red sea rebellion was triggered by the formation of Heth's empire and was incorporated by it. That suggestion is stated in KAIS where I claim that the rebellion was first hatched by Ham, Canaan and Heth at Lagash. There is a chronological challenge in coordinating this rebellion with the original enforcement of the exilic plan by settling the three rebel peoples on the Arabian coasts in the first place. I have sometimes

referred to the exilic plan as the work of the Akkadian powers and, therefore, post-dating the rise of Sargon in 2244.

On the contrary, the capture of fugitive tribes from the Aratta alliance and their exile to Arabia occurred after the close of the Uruk-Aratta War between 2196 and 2178. When Heth came to power as the "hostage Niord" in 2178, he must have schemed at once to create a systematic empire by recruiting peoples he could count on to colonize lands from India to Phoenicia with stocks at his disposal in Sumer— Dravidians, Nilotes and perhaps others. The rebel tribes would serve as his army to enforce the migration of these other peoples. We refer to them as rebels and to Ham, Canaan as conspirators because the legitimate Noahic Council had decreed that Centum Aryans, not Dravidians, should colonize the Indus and that West Semites, not the Nilotes, should colonize Sudan as complement to South Semitic Ethiopia.

The same logic no doubt applies to the Arabs of Hejaz, settled in that land, instead of the Amerindians who were supposed to have colonized it. Therefore Dravidians, Nilotes and Arabs have all settled where they have in at least passive violation of the original decrees of the Noahic Council to settle them elsewhere. I suspect that these three peoples may have been originally designed to colonize lands filling the interval between Sumer and India, with Dravidians in Kali's claim land of Elam, Nilotes in Persia proper and Arabs— at least Hejazi Arabs— in the region of coastal Iran between Persia and the Indus (Pakistan). According to the same plan, Centum Aryans would have colonized the Indus; Canaanites, Sudan; and Amerindians, Hejaz.

To return to the issue of governorships established in 2308, the name Cherusici implies that Heth served as one of those governors as he had before 2308 where he rules the "place of the stag" at the head of Hittites and Semites. Like Seba at the head of the Indians in Syria-Phoenicia, Heth remained as he was before 2308 as governor in Martu. He had not yet made his move to Lagash as he did after the war. However we have not quite accounted for the name Cherusici because the Chate-Hessians also represent Heth, who could not hold two governorships simultaneously under these two names. Instead one of two governorships must have been held by a son, probably Akurgal. If Heth maintained the governorship of Martu, this son held the other governorship implied by the name Chate. In analyzing the difference when we come to the Chate, we will keep in mind that the

name Chate is West Semitic in origin, the original Semitic protoplast being one of the two peoples governed by Heth in Martu.

23.-Cheme. Assuming as we do that the Centum Aryan stock arose from the union of Ham and Uma, the position of this name in the Chali-Tubanti sequence implies the cartographic position of the Centum Aryan settlement in Oman, eastern Arabia. As such it opens the last stage of the cartographic reading extending from Oman to Ethiopia. In support of placing the name Ham in Arabia, KAIS points out two of Ptolemy's Arabian tribes derived from Ham's Sumerian name Dumuzi-Tammuz., Thamyditae and Thamydeni. Both of these lie in northern Arabia northwest of Oman.

At this point we can take stock of the German tribes that bear West Semitic names in the language of the Bible. These include the Cheme[23], Sidones[10] and Chate representing Ham and the two grandsons who became vassals of their father Canaan and impressive rulers at Lagash— Gudea and Ur Nanshe. These patriarchs were all important to the Genetic origin of the Teutonic people but receive names in Semitic. Why? The Centum Aryans are conceived as offspring of Ham and Uma who adopted the Aryan language only after a turning point in early postdiluvian history. Before that time they all spoke Ham's own Semitic tongue. The change appears to have come after Ham's fiasco at the Tower of Babel around 2340. After trying to adopt Hamitic with the rest of mankind, these former Semites became Indo-Europeans for some strategic reason related to the creation of the eleven Indo-European branches of the First Kish order in 2338. The Germans seem to have remembered the Semitic names of the Cheme, Sidones and Chate as a conservative gesture. The missing Semitic name of Canaan may or may not be represented by the Caninefates of ancient Holland.

As for governorships of the Eanna period, Ham had served as governor of the Iranians in the First Kish period as the Canaanite vassal Girgash-, establishing his foundational Iranian identity as Yima Kshaêta (Jemshid). His appearance in the Chali-Tubanti sequence implies that he continued the same governorship in the Eanna period. The importance of Ham's Iranian governorship is that the Iranians, in Gutium, were located nearer Aratta than any other people of the First Kish order. Ham obtained this governorship owing to his status as antediluvian son of Mahadevi-Tiamat, original claimant of Gutium after the Flood. The renewal of his governorship in the Eanna period, however, must be reconciled to his reign as a

lugal, Enmebaraggesi, in the Sumerian First Kish dynasty but in the period extending into the Eanna era according to William Hallo.

Note that the Sumerians distinguished between kings and governors by applying the latter a distinct word *ensi*. Kramer translates *ensi* as "governor. That Sumerian word in turn is an expansion of *en*, translated "lord," for example in Herman Vanstiphout's *Epics of Sumerian Kings* where the unnamed Peleg first appears in a line translated, "For Inanna did the lord of Aratta"—*inana-ra en aratta-ke*. Ham's close blood relationship with Tiamat-Mahadevi and Kingu-Peleg combines with his hypothetical governorship of the Iranians in Gutium to suggest that he allied himself with those two in forming the Aratta Schism by inviting their schismatic populace to migrate to Aratta north of Gutium. The Iranians were one of the fifteen peoples represented by tribe names in the Indian battle hymn of Su-Dasa I, indicating that at least a fraction of their race came in on the side of Aratta.

24.-Casvari. As a loose counterpart to Canaan's Norse name Kvasir, this tribe implies a major change among the governorships in 2308. Instead of functioning as a local governor in the First Kish order, Canaan had been feudal lord of all eleven governors. Process of elimination identifies him as the Eanna period governor over the Indo-European element at Uruk, capital city of the Eanna regime under its founder Meskiaggasher-Joktan. That Indo-European group happens to be the exotic Tocharians; and they tell a tale. In the year 2359, Canaan won a victory over his arch-enemy Noah by deposing him from the Anship of the Uralo-Altaic stock from which Noah came. Canaan worked with the Tocharians to persuade them to attach themselves to the Uralo-Altaics to act as a watchdog over them and insure that they would never return to Mesopotamia once they reached a distant homeland in the northeast. The Tocharians inhabited Sinkiang, which borders on the southwest of Mongolia, heartland of the Uralo-Altaics of the East, and blocks the way back to Mesopotamia.

In the Eanna arrangement, Noah was allowed to reign at Kish over his sons the Ural-Altaics at Kish but only because Canaan understood that they would do him no good in Noah's struggle to regain theocratic power over them. Because Noah's antediluvian homeland had been in the Far East before he began the Ark initiative in 2638, this race would eventually colonize that land again. The Centum Indo-European Tocharians would see to it that the Uralo-

Altaics could not return to Mesopotamia to tip the balance of power back in the direction of Noah's faction. Only the West Uralo-Altaic Sumerians would remain in Mesopotamia under the influence of Ham's diluvian wife Uma, known to the Sumerians by the names Nanshe, Ningal and Nammu.

We have not yet placed the Eanna governorships of Shem, Heth and Cush as indexed by the Saxones, Chate and Tubanti. These three establish the process of elimination by which we know that Canaan controlled the Tocharians at Uruk. Shem took control of the Celts at Sippar as the powerful Gallic god Teutates. That also means that he spent time at Sippar with the "Hamite" stock bound for Egypt. This Egyptian race was the creation of Shem's full brother Japheth before being handed over to Ham owing to Noah's curse. Aside from Shem's primitive appearance as Amun among all the other antediluvian survivors in the Ogdoad of Hermonthis, his main role in the Egyptian pantheon is as Seth of the Great Ennead. The Egyptians came to regard Seth as a god of Upper Egypt hostile to the great victor Horus of Lower Egypt. Shem's radical loss of power in Mesopotamia at the rise of his enemy Nimrod-Sargon in 2244 is reflected in the way Nimrod supplants Seth as Amun Re, incorporating Shem's primitive name Amun and emerging as the chief god of Upper Egypt at Thebes. Nevertheless we may be able to attribute the tradition of the Ogdoad of Hermopolis to Shem's influence at Sippar in the Eanna period. This simple tradition of eight diluvian children of the Noah-Abyss figure Nun reflects the sort of sober knowledge of the Flood that we would expect from Noah and Shem as devotees of Yahweh.

25.-Chate. These are the Chatti known to later history as Hessians and correctly matched to the Hittites of Anatolia. For whatever reason Heth is represented twice in the Chali-Tubanti sequence as though carried into the German tradition by two sons out of the five recorded at Lagash. We have already looked at the Cherusici as matched to Heth's Indian name Haryashva. If Heth himself resumed his governorship in Martu, his son Akurgal must have taken up the governorship of Lagash in 2308, thirty years in advance of the Ur Nanshe dynasty. At this point we can tabulate the eleven Eanna period governorships as determined by the Chali-Tubanti sequence. Brackets indicate that the tribe name does not represent the patriarch in the second column except indirectly:

26.-Tubanti. Cush-Tupan superseded his black half-sister Arvad- at Nippu where he played out his role as chief priest of Enlil.

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All four of the daughters of Noah were deposed or otherwise retired from their governorships in 2308. We have marked just four governors as continuing their First Kish governorships in the Eanna period. These survivors were Noah's sons Shem, Ham and Seba as well as Canaan's son Heth. The first three all appear in the Cushite clan of Genesis 10:7 under the names Raamah, Havilah and Seba respectively. As Enlil Cush must have taken command of this group in order to organize the Semitic linguistic stock just as the Canaanite clan was chosen in 2338 to organize the eleven divisions of the Indo-Europeans. Aside from the fact that Semitic tribe names appear in Germany, we now conclude the essay by inquiring into Semitic languages owing to the way the Tubanti put a period to the Chali-Tubanti sequence.

Eleven Governorships of the Eanna Epoch: 2308

German	Patriarch	Logic:	Tribe:
Governorship:			
Chali	Hul	Ur Chinese	Olmecs,
Albanian Illyroi			
Sabalingii	Seba	Indian Phoenicia existing governorship	
Saxones	Shem	Sippar existing governorship	
Teutonarii	Noah	Umma-Noah as later Ukush,	
father of			
		Lugalzaggesi	at
Umma			
Angrivaii	[Zud-]	Eridu son of Sidon-Enki	
Angili	Mizraim	Kish Aka, king of Kish	
Cherusici	[Akurgal]	Lagash later king of Lagash	
Cheme	Ham	Iranian	Gutium existing
governorship			
Casvari	Canaan	Uruk Tocharian plan	
Chate	Heth	Martu existing governorship	
Tubanti	Cush	Nippur euhemeristic Enlil	

The other members of the Cushite clan were Noah as Dedan, Seba's son Ganesa as Sabtah, Peleg as Sabtechah and Japheth as

Sheba. Perhaps Cush's actual son Nimrod should be considered an eighth member of the clan. Noah became one of the Eanna period governors along with Shem, Ham and Seba. A clear connection exists between the Cushite clan and the Semitic Amorites. The Amorite king list includes Seba as Adamu, Noah as Didanu, Shem as Harharu, Ham as Hanu, Japheth as Suabu (Sumuabu, "Shem is my father," in reference to Japheth's sub-vassalage to Raamah as Sheba) and Sabtah as Harsu. In the Omani-Marcomanni sequence of Germany we have seen Noah as the Diduni. Not far off the Bontutae represent the Bantu of Cush's Nippur. The Bantu are the race of Seba's son Sabtah.

27.-Suevi. A German tribe we have not mentioned is the **Suevi**, who gave their name to Swabia in southwest Germany. Ptolemy shows them to the west of the Cherusici. They are supposed to have originated in the northeast as suggested by Ptolemy's River Suevus. Whatever the Germanic etymology proposed for the name Suevi, the name suggests Japheth's Amorite name Suabu. Linguists point out that the Semitic languages display much less difference among themselves than do the Indo-European branches. That is what we would expect from the narrower range of Semitic dispersion.

Traditional divisions are little more than West, East and South Semites with the added term "North Semites" sometimes suggested for the Aramaeans of Syria. Instead of positing a fixed number of Semitic languages and matching them with members of the Cushite clan, it is more useful to begin with members of the clan and suggest which Semitic tongues associate with them. Seba-Adamu, for example, has long figured as the Amorite progenitor. Amorite is classified as a separate, though extinct West Semitic language. Sargon's East Semitic Akkadian figures as the language of Sargon-Nimrod himself as eighth member of the clan. Akkadian evolved into Babylonian and is historically indistinguishable from it.

Cush, the head of the clan, is clearly associated with South Semitic. As patriarch of the Ethiopians, he identifies with the Amharic language. As for Aramaic, Joktan-Aram fails to appear in the Cushite clan but does appear in the Amorite king list as Emsu. Joktan's association with Shem was especially close. We have seen it at the pinnacle of the Teutonic pantheon in the gods Odin-Joktan and Thor-Shem. In Aramaean Syria the chief god is Adad-Shem; he is matched by Aliyan Bal-Shem at coastal Ugarit. In Genesis 10:22-23, Aram is called a son of Shem and Shem's actual four sons are treated as vassals of Aram. The implication is that "North Semitic" Aramaic

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was Shem's contribution, as Cushite Raamah, to the Semitic languages. The rebel Canaanites were the joint creation of Ham, Canaan and Heth; but of these only Ham is a member of the Cushite clan as Havilah. That Cushite name, however, creates an equivocation between two possibilities because Havilah was the antediluvian name of Arabia as homeland of Ham's mother Mahadevi. The remaining members of the Cushites not yet linked to a language are Seba's son Sabtah, Peleg-Sabtechah and Japheth-Sheba in addition to Ham-Havilah. Remaining languages are Arabic, assumed to be distinct from the other South Semitic language Amharic, and the equivocal West Semitic distinct from Amorite. To expand the list we might assume that East Semitic Assyrian is distinct enough from Akkadian-Babylonian to be considered separately. On political grounds Hebrew might be considered distinct from Canaanite were it not that the Bible refers to Hebrew as "the language of Canaan."

A Wikipedia article on ancient Semitic languages distinguishes between Arabic and the South Arabian of Sabaea-Yemen and between Phoenician and both Aramaic and Hebrew. It does not distinguish between Akkadian and Assyrian in the East Semitic sphere. We are aiming at a stable set of nine (including Cush and Nimrod) as a basis for hypothesis concerning the Cushite clan. Because Sabaea has been identified with the biblical name Sheba, Japheth's adoption of that name in the Cushite list seems to identify him with South Arabian. His diluvian marriage with the black matriarch Kali gives him at least that degree of association with the African south despite his own Caucasoid race. Yemen-Sabaea is the Arabian point of departure for the African continent.

Sabtah's paternity of the non-Semitic Bantu gives him a decidedly African orientation. The Wikipedia article lists as a second major African Semitic language Tigrinya, occurring in Eritrea and northern Ethiopia. The article's distinction between Hebrew and Punic (Phoenician) allows us to treat these two West Semitic languages as distinct despite retaining the identification of Hebrew with the language of the Canaanites.

L. A. Waddell's persistent theme of Phoenicia as the origin of the Brythonic Celts inclines us to identify Punic as Peleg-Sabtechah's contribution. The same conclusion arises from an identification of Peleg with the Punic god Moloch as complement to Joktan-Baal Melqart of Tyre. Finally Noah-Dedan emerges as the source of

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Canaanite-Hebrew. Whatever governorship he chose in 2308 sheds light on the Uruk-Aratta War. A hint in that direction is that Noah's Cushite name Dedan has been assigned by Bible scholars to a region in the northwest of Arabia surrounding an oasis of that name. The region is near enough to Canaan to figure as its complement. A more basic reason to make this association is the interplay between Noah and Canaan as rival representatives of the Anship of El Elyon. It is no coincidence that, when Shem took up residence as Melchizedek at Salem, in the heart of Palestine, he is presented as a priest of El Elyon.

The Cushite Clan and Semitic Languages

Cushite:	Amorite King:	Semitic Language:	Location:
Cush	Yangi	Amharic	Ethiopia
Nimrod	x	Akkadian (East Semitic)	Mesopotamia
Seba	Adamu	Amorite	Martu
Havilah	(Ham)	Hanu Arabic	Arabia
Sabtah	Harsu	Tigrinya	Eritrea, Northern
Ethiopia			
Raamah	(Shem)	Harharu	Aramaic Syria
Sabtechah	(Peleg)	Punic	Phoenicia
(Lebanon)			
Sheba	(Japheth)	Suabu	South Arabian Sabaea
(Yemen)			
Dedan	(Noah)	Didanu	Hebrew

APPENDIX E

Commentary on the Sumerian King list

References / Sources:

NFS = Noah's Family Speaks

KAIS = Kingship At Its Source

MT = A Mesopotamian Timeline

CN = A Continuous Narrative of Post-Flood History

NDW = Noah's Designed World

KAIS 155-156

Sumerian Chronology

Analysis of chronology in the 22nd century raises the issue of how Sumerian chronology came to be interpreted by the time of Kramer in 1963 and Hallo and Simpson in 1971. After admitting that estimates attempted earlier in the 20th century were much too high, Kramer goes on to point out that backward extrapolation from known dates places the end of Ur Nammu's Third Ur dynasty at 1953 "plus or minus fifty years." That estimate is much lower than mine of 2011, ninety years after the close of Ur Nammu's reign. Even if fifty years are added to 1953, Kramer's estimate is still a bit later than mine at 2003. This difference is ironic in view of Kramer's estimate for the earliest ascertainable date in Sumerian history of about 2500 for Mesilim king of Kish. That date is far too high for my chronology. Obviously I have condensed Sumerian chronology for pre-Akkadian Sumer and even for the Akkadian period. The basis of the condensation should be explained.

Modern research has not unearthed any direct evidence for ancient reckoning by eras such as I deduce from the thirty-year generation module in Genesis 11. The data used to arrive at chronology consists, as Kramer states, of "historical inscriptions, date-formulas and synchronisms of various sorts." Aside from the Sumerian King List—a late document with stupendously high figures for early reigns—I take that to mean that inscriptions sometimes report the interaction among rulers in different localities establishing contemporaneity. "Date formulas" are the use of particular events to reference chronology in the short term. Clearly these "date formulas" offer only relative chronology for limited periods of time but might be used to establish the lengths of reigns and explode my view, for example, that only thirty years was consumed by a set of twelve successive "dynasties" of the King List in the period of Second Kish. Of course I have added the reservation that Lugalannemundu's 90 years should be taken at face value as covering three successive Noahic eras down to the accession of Sargon. The problem is that those ninety years happen to extend back to the start of the First Kish dynasty, which these scholars prefer to date in the first half of the third millennium. By their consensus my overall chronology is far too low and my use of a Flood era and the thirty-year rhythm unwarranted by anything to be found in Sumerian documents.

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My answer begins with an observation that the Sumerian King List testifies to an element of systematic, purposeful fabrication by early Sumerian ideologues such as Sidon. First the Flood is dated from the time of the confusion of tongues so as to suppress all knowledge of the Babel judgment in Sumer. Second the reigns of kings are grossly inflated to vast periods as though the word for "year" in reality referred to little more than a day or a few hours. As the King List progresses, these chronological assertions turn sober enough to accept at face value. On this point the secular scholars and I are in full agreement. The difference comes in how to measure the true chronological order of magnitude for the Pre-Akkadian period.

A remarkable fact emerges from Hallo's Figures 7-9 where he outlines three stages of dynastic history from First Kish to the accession of Sargon. In all three charts he avoids absolute dates and gives an idea of chronological scale by outlining "generations," eight for each chart. Recognizing that many of the dynasties of the King List are contemporaneous rather than successive, he assembles four such contemporaneous regimes in Figure 8 and eight in Figure 9, displaying synchronisms for each "generation." Because I assign just ninety years to the entire span from the start of First Kish to the rise of Sargon, each of Hallo's three charts corresponds to one of my thirty-year generations. Carving out thirty years from the heart of each chart, I get good results by reducing each of Hallo's "generations" to four years.

The implication is that the majority if not all of the reigns of the Pre-Akkadian period conformed to a term of four years. Noah's family simply decided to divide their thirty-year eras into eighths for the purpose of dividing power. Because all three of Hallo's Pre-Akkadian charts contains eight "generations," the total of thirty-two years for each dynastic period means that each began one year before the respective Noahic epochs and ended one year after the beginning of the next, creating overlaps of two years at each epoch. If this reduction to four years can be challenged by "inscriptional evidence and date formulas" indicating reigns longer than four years, I point to Lugalannemundu who claimed the whole Pre-Akkadian age following the Babel incident. Any of the kings reigning over those ninety years could claim as much of the pie as he wished. In fact we have seen that Japheth, as Ra Harakhte, claimed that he began to reign continuously in Egypt from a point 120 years before the Flood, twenty years before he was born.

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The effect of the four-year module can be observed in the course of establishing a few more Genesis 10 identities from the reigns of the Pre-Akkadian age. Attention goes first to the Eanna or First Erech Dynasty of Meskiaggasher, Enmerkar, Lugalbanda and Gilgamesh. The dynasty displays one three-generation sequence: Gilgamesh is the father of Urnungal (Ur-lugal), father of Udulkalamma. As a son of Eber-Gilgamesh, Ur-lugal complements Eber's son Joktan-Meskiaggasher, who opens the dynasty. We have seen Eber's three sons Peleg, Joktan and Tiras grouped with their father in Asia Minor. Ur-lugal figures either as the imperial heir Peleg or the Japhethite vassal Tiras. Chronology is an acute consideration because Peleg spent the early part of the era as lord of distant Aratta. We have established that Peleg was back in Sumer as Lugalannemundu of Adab in the next era; but nothing has been said about his reigning with his father in the remainder of the Eanna (Dynasty II) period.

After locating Utu, Meskiaggasher and Enmerkar in the first three "generations" of Figure 8, Hallo places Gilgamesh and Ur-lugal in the fourth and fifth. Here the logic of the four-year module goes into full effect. I suggest that the "god" Utu (in this case Japheth-Re-Harakhte) began his reign in 2309, one year before the start of the eighth Noahic era. Converting the next four "generations" into four-year periods, I conclude that Meskiaggasher began his reign in 2305; Enmerkar, his in 2201; Gilgamesh, his in 2297; and Ur-Lugal, his in 2293. According to the Egyptian concept of the beginning of Japheth's reign 120 before the Flood and the outbreak of the war in his 336th year, the war began in the 216th year or 2302. The Sumerians date the war in the reign of Enmerkar, beginning by our reckoning a year later. The reason for assigning the war to his reign is that both his predecessor and successor—Meskiaggasher-Meshech and Gilgamesh-Tubal—were vassals of Japheth and, therefore, joined the "Erechite heroes" who began the war from the Erechite side in 2302, leaving Enmerkar to reign at Uruk the following year and eventually to lead the main Erechite force into battle.

Table 6.4 below shows twenty-four "generations" of reigns according to the module of four years for each of the "generations" in Hallo's charts of Dynastic Periods I, II and III:

KAIS 160-162

The Antediluvian Dynasties

The Sumerian King List opens with a series of five antediluvian dynasties with as few as one member and preposterously long reigns such as 36,000 years for Dumuzi the Shepherd. In the past I have interpreted these dynasties as a postdiluvian phenomenon for two reasons. First, the list of five ends just before the beginning of the First Kish Dynasty, which dates from a point 180 years after the Flood. If the five dynasties are truly antediluvian, I reasoned, the first 180 postdiluvian years are left blank. I should have recognized that the Sumerians had reason to leave those years blank in a scheme representing local kingship. Postdiluvian cities were not even begun until the 150th year. A thematic justification that the Sumerian Flood occurred 180 years after the actual Flood is that it was not until the 180th year that Noah's family generated a high enough population to act as subjects of kingship as antediluvians had in the period of the five dynasties. Second, the antediluvian ruler at Badtibira, Dumuzi the Shepherd, interacts with the postdiluvian Inanna as her lover in a Sumerian text *The Courtship of Inanna and Dumuzi*. Again I should have reflected that the four antediluvian males constantly interacted with postdiluvians. It is quite clear now that the five dynasties actually transpired in the late antediluvian period. They shed light on how Noah responded to his knowledge 120 years before the Flood that it would occur at the close of that term.

Because Noah was the innovator before the Flood, his family must have introduced the principle of human government among the antediluvian people of Sumer. That is why the King List opens with the assertion that kingship descended then as well as after the renewal of kingship at First Kish. Noah's family is distributed over the last four antediluvian dynasties and includes Noah's father Lamech. The rulers at Eridu, Alulim and Alalgar, must have been allies of Noah or they would not have participated in his political innovation. They and the other three antediluvian rulers distinct from the four survivors either perished in the Flood or died of other causes before it began. Logic suggests that the four were fathers of the four surviving females gathered by Noah from racially and linguistically distinct parts of the antediluvian world. The fact that just eight rulers appear in the five antediluvian cities implies that the linguistic ogdoad operative in the postdiluvian period was

established in Mesopotamia before the Flood. The last ruler, at Shuruppak, **Ubartutu of the King List, is identified in the Epic of Gilgamesh as Noah's father.** Taken at face value Ubartutu is Noah's father Lamech. According to Genesis 5:30, Lamech died 595 years after Noah's birth, five years before the Flood, within the period allotted to him as Ubartutu.

Significantly the other four fathers who failed to survive the Flood appear only in the first two dynasties at Eridu and Badtibira. As distinct from Noah's sons, the four account for the "matriarchal" stocks of the postdiluvian world overthrown at Aratta: Sino-Tibetans, Austronesians, Amerindians and patriarchal Ural-Altaics substituting for the matriarchal Sumerians. As Ziusudra (Semitic Utnapishtim), Noah acts to preserve Lamech-Ubartutu's Ural-Altaic language. After Alulim and Alalgar reign together at Eridu, Enmenluanna and Enmengalanna precede Dumuzi the Shepherd at Badtibira. The best guide to their linguistic identities is the geographic order in which Noah toured the world from his Ural-Altaic, Sethite homeland to gather these four men and their daughters. The process logically began with China, nearest to Noah's homeland. Thus Alulim is Durga's father and source of the Sino-Tibetan stock. He has the distinction of being the first urban ruler in the history of mankind at Eridu. Noah then traveled westward into the region of Kurgan where he encountered Uma and her father Alalgar.

Assuming that this male spoke Sumerian, Indo-European had to be learned in Kurgan from people who supplied no one directly to Noah's family. Uma learned it and transmitted it to her son Shem while the two were in Kurgan. Because Shem was the second of Noah's three sons and born 98 years before the Flood, Noah was probably still in the north at that time, twenty-two years after the project began in the East.

Knowing the importance of the antediluvian lands of Cush and Havilah, Noah next traveled south to Havilah in Arabia where he encountered Mahadevi and begat Ham. Mahadevi's father was Enmengalanna appearing at head of the Badtibira group together with Kali's father Enmenluanna and Ham under the name Dumuzi the Shepherd. Proceeding next into Africa, Noah encountered and recruited Kali and her father in antediluvian Cush. The family then migrated to the Nile where Japheth-Re Harakhte learned antediluvian Hamitic. In the north four languages appeared in regional pairs. The same was true of Hamitic and Enmenluanna's

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Austronesian in Cush: a language descending from the black progenitor of the human race Adam. Semitic was paired with the language of antediluvian Sumer, Amerindian, where it was adopted by Mahadevi together with her native Semitic of Arabian Havilah.

Noah's predilection for thirty year eras suggests that he finally reached Mesopotamia halfway through the period of 120 years, sixty years before the Flood. The chronologies of the five antediluvian dynasties are to be worked out over those sixty years. The five were allotted twelve years each. Counting the 120th year before the Flood as zero, Durga's father Alulim and Uma's father Alalgar shared the period from 60 to 72. Next Mahadevi's father Enmengalanna, Kali's father Enmenluanna and young Ham as Dumuzi the Shepherd shared the period from 72 to 84 at Baddibira. Over the final twelve years Lamech, Shem and Japheth reigned separately at three different Sumerian cities. Japheth came first as Ensipazianna of Larak over the years 84 to 96. After the Flood he transmitted a version of the name Ensipazianna to his son Seba as the Thracian god Sabazius. Shem reigned from 96 to 108 as Enmeduranna at Sippar. The northern location of that city in Akkad made it the antediluvian counterpart to postdiluvian Kish as the city of his claim land of Akkad. Lamech-Ubartutu began his reign at Shuruppak twelve years before the Flood and died "in office" seven years later. The Ark was built in Mesopotamia where Noah concluded the antediluvian age from 108 to 120 at Shuruppak, the city where The Epic of Gilgamesh places him as Ark-builder Ziusudra-Utnapishtim son of Ubartutu. 355 years after the death of his father, Noah died, probably at Uruk where he had just finished his reign as Kudka the previous year. If we prefer a touch of romance, he may have returned that year to die in Shuruppak where his diluvian enterprise had climaxed with the Flood.

NDW 324-327

The Colonization of Mesopotamia 2368-2338

The scribe at Isin responsible for the Sumerian King List makes no attempt to explain how we get from the final antediluvian dynasty at Shuruppak to the first postdiluvian dynasty at Kish. Such knowledge does not fall within his purview. His only concern is with

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the passage of *namlugal* or kingship from city to city. How and when those cities came to be does not concern him. In this sense he is a dispensationalist focused exclusively on the reality of the "dispensation of human government." He shows no interest in economics and merely assumes that the rulers he lists possessed sufficient resources to maintain power during the periods and in the places he names. Independent documents closer in time to the periods they describe mention such issues as digging wells or border disputes. Still the phenomenon of "kingship" reigns supreme and could not become functional until the cities these kings ruled over had been built.

Moderns who instinctively deny the Bible will assume that the Sumerian Flood was local and had little to do with world population or the origin of nations. They must assume that Sumerians got wet, dug their way out of the mud, slogged their way from Shuruppak to Kish and maintained the status quo world without end. According to this explanation, there is no need for a 150-year period to fill the blank space between the last of Shuruppak and the first of Kish. As for "kingship," these moderns explain it as a Sumerian folkway, stereotyped in presentation for essentially the same reason that water flows downward or the sun rises in the morning and sets in the evening. William Hallo gives voice to this explanation -- this spiritual attitude -- by informing us that, when Sumerians said "before the Flood," they only meant prehistory, the same oblivious, empty, godless prehistory that Hallo's civilization clings to in order to maintain their secular equilibrium.

Noah and his family differed radically from the modern types I have just described. They found a vast world of creative enterprise before them and pursued it with a variety of motives, chiefly political. Instead of believing that all men are created equally meaningless, they found great meaning in their own persons and destinies. In 2368 they were returning to Mesopotamia for the second time. The first time they descended from the mountains of Urartu as only eight persons, moved about from year to year and established claims to the lands named in Lugalannemundu's inscription. Now they returned with a sizeable population more than sufficient to found or re-found eight cities in Mesopotamia and coordinate these with the claims they had made a century and a half earlier.

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A logical key to what followed is that the cities they created differed widely in respect to how much distance separated them from the lands they were to control. This system would have worked well enough if the family were as amicable as they had been immediately after the Flood. Unfortunately Ham's sin and Noah's curse around 2439 had occurred and inspired antipathies and motives of vengeance. The various distances from city to land resulted in pathways for vengeance. Uma and Shem enjoyed the privilege of founding cities within their original claims. Umma lay within Sumer and Kish within Akkad. Just how they gained this privilege can only be explained in terms of their status from before the Flood. Uma ranked high as the mother of two male survivors. She dealt with her two sons by enabling one to claim central Mesopotamia and the other to inherit the Nile.

Ham's claim to Martu was decided undesirable; but he was compensated at first by the high privilege of the Enlilship, the priesthood of a name so great that its sway extended from control of the Semitic linguistic stock to the Sumerian cult at Nippur where no Sumerian god ranked higher than "Lord Wind." The eventual inspiration of the Hebrew Bible, in Semitic, reveals that this Enlilship meant not only God's creation of the universe but His creation of uniquely inspired Scripture. The intervening history of Amorite-Semitic Hammurabi's law code reinforces the theme that Semitism meant verbal authority of the highest order. That is the privilege that Ham lost when he uncovered his father's nakedness. We will see what Ham drew from his efforts to overcome this great loss when the time came for him to found his city shortly before 2338.

Japheth's continued efforts to hold Lower Egypt suggests that, in his case, the developing world order gave him triangular control of a city in Sumer, the original claim to Syria north of Martu and Lower Egypt. We can even conceive of this empire as tri-lingual with the existing lingua franca Sumerian spoken at the imperial capital in Sumer, Satem Indo-European (his portion of the Genesis 9 settlement) in the north and Hamitic in Egypt. Such a triangle acts as a paradigm for all eight members of the elite family. In Uma's case the "triangle" existed only as an abstraction since she laid claim to the whole of Sumer as her empire and came to be known as a variety of different goddesses within the Sumerian scheme -- Nanshe, Ningal, Nammu, Ningirda and Shara. These different names signify not only different maternities but also various regions within Sumer conceived as an empire in itself. A linguistic triangle, in her

case, consisted logically of the Sumerian, Uralic (akin to Sumerian) and her son Shem's Centum Aryan stock formed genetically by her diluvian union with Ham.

Special attention goes to Noah's share of this scheme formed soon after 2368 when he re-founded Eridu and linked it to his distant Subarian claim on the Upper Tigris. This arrangement served as background for the catastrophe of 2359 as recounted in the Hurrian *Song of Kumarbi*:

*Long ago in primeval years Alalu was king in heaven. Alalu was sitting on the throne, and weighty Anu, the foremost of the gods, was sitting before him. He was bowing down at his feet, and was placing in his hand the drinking cups. For a mere nine years Alalu was king in heaven. In the ninth year Anu gave battle against Alalu and defeated him. He [Alalu] fled before him and went down to the Dark Earth, and Anu took his seat on his throne. Anu was sitting on his throne, and weighty Kumarbi was giving him drink. [Kumarbi] was bowing down at his feet and placing in his hands the drinking cups. (Harry A Hoffner, Jr. *Hittite Myths*, 42)*

In this text the name "Alalu" represents Noah; and "Kumarbi" represents Shem. In the Semitic *Marduk Epic*, the same two in the same historic rules are named "Apsu" and "Mummu." In both traditions the name Anu, aside from designating the Anship of Noah's Altaic, stands for their cursed adversary Canaan.

The nine years of Alalu's reign are the first nine years of the colonization era between 2368 and 2359 during which Noah retained the Anship -- priesthood of divine name El Elyon known to the Sumero-Akkadians as An and Anu. By bestowing this name on Canaan, both traditions imply that Noah's loss of the Anship in 2359 was real and permanent. In the Hebrew Bible, Melchizedek not Noah is the priest of El Elyon and that priesthood is maintained at Salem (proto-Jerusalem) in the land of Canaan, not the land of Noah. The Hurrian text goes on to state that Anu was defeated by Kumarbi after another nine years (2359-2350); and that development explains precisely why Kumarbi-Shem-Melchizedek laid hold on the Anship in some form survivable down to the time of the Abrahamic war of Genesis 14.

If we take the second nine-year era as literally as the first, we recognize that the colonization era was divided into thirds with momentous political changes occurring at the close of each. After the

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second third in 2350, Canaan-Anu gave up his male progeny to the Inanna Succession of Shem's line. Here is how the *Song of Kumarbi* puts this development rather grossly:

[Kumarbi] bit his [Anu's] loins, and his "manhood" united with Kumarbi's insides like bronze [results from union of copper and tin]. When Kumarbi had swallowed the "manhood" of Anu, he rejoiced and laughed out loud. Anu turned around and spoke to Kumarbi: "Are you rejoicing within yourself because you have swallowed my 'manhood'? Stop rejoicing within yourself! I have placed inside you a burden." (42-43)

That burden is precisely all the trouble that came to Shem because of the Inanna Succession deriving his imperial heirs from the physical heirs of his adversary Canaan.

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According to Genesis 7:6 the Flood occurred when Noah was 600 years old. By our Flood date of 2518, Noah was born in 3118. Genesis 5:32 states that he "begot Shem Ham and Japheth" when he was 500, that is, a century before the Flood in 2618. Presumably this statement means that he begot the eldest of the three that year and the other two not long after. In 11:10 Shem begot Arphaxad two years after the Flood when he was 100, meaning that he was born 98 years before the Flood or 2616. Shem could not have been the eldest son because Noah began to beget the three sons two years earlier. The beginning of Shem's genealogy in 10:21 refers to "Japheth the elder," meaning the elder of the two Shem and Japheth. The latter, therefore, was Noah's first born 100 years before the Flood in 2618. He and Shem were born to the same mother Uma. After Shem's birth, Noah set her aside and begotten Ham by Mahadevi, destined from that point to become Noah's wife at the time of the Flood. Uma was reserved to become Ham's wife by that time. Neither Durga nor Kali gave birth to surviving antediluvian sons but became diluvian wives of Uma's two sons, Shem and Japheth respectively. Genesis 6:3 suggests that Noah's Ark-building project began 120 years before the Flood if, in fact, that project coincided with God's decision to destroy the rest of humankind. Those 120 years date the project from 2638, twenty years before Japheth's birth.

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This biblical data must be brought to bear on the five antediluvian dynasties of the Sumerian King List (as interpreted in Chapter Three above) in order to establish a chronology. In view of the Indian Mahadevi tetrad, we know that Noah drew into his family a plenitude of wives chosen to represent the races of humankind. The twenty-year interval from the beginning of the Ark-building project to the birth of Japheth included Noah's search for Caucasoid Uma and, in all likelihood, the rest of the Mahadevi tetrad. Genesis 2:10-14 affirms that antediluvian geography was based on four rivers, suggesting the four lands from which the four wives of the Ark were taken. We also know that Indo-Europeans, coincident with Uma's white race of Cain, were necessarily living north of the Caspian Sea in antediluvian times. Skulls discovered in China suggest that a portion, at least, of Noah's Sethite race were living in the Far East before the Flood. However the locations of the antediluvian dynasties of Sumer are placed convincingly in Mesopotamia. If Noah's antediluvian family participated in these dynasties, we must assume that Noah's travels were concluded by the time these dynasties began no earlier than 2618. This chronology becomes even more contracted if we are correct in identifying Shem with Alulim of the first dynasty. In that case the sequence of dynasties could not have begun until Shem reached maturity about thirty years after 2616 in 2586. By that reckoning these dynasties consumed only 60 years before the Flood. An isochronic reading of the five dynasties suggests that each lasted only twelve years.

Such dynasties must have been ceremonial in nature and anticipated the postdiluvian world by celebrating the acquisition of the "Ka" or power of kingship as the Sumerian text states. This political reality was brought about by the impending "end of all flesh" (Genesis 6:13). Political power cannot be understood in terms of "flesh" or soulish human psychology. No legitimate holder of political power ever merely decides to govern. Political power like all real power is an exercise of spirit. Noah and his family gained this spiritual endowment as part of their mandate to survive the Flood and introduce a new dispensational world order.

In keeping with this note of cooperation among the antediluvian "dynasties," the Sumerian text differs from the postdiluvian section in one fundamental respect. A different formula ends each dynasty:

Eridu was abandoned, (and) its kingship was carried off to Sippar.

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We are not told why each city was abandoned. At the close of each postdiluvian dynasty we are told why:

Kish was defeated (in battle), (and) its kingship was carried off to Eanna.

By omitting the theme of battle, the antediluvian section underscores our belief that these dynasties were purely a cooperative enterprise by the antediluvian version of Noah's family. Ironically Genesis 6:11 affirms that the antediluvian world had to be destroyed because it was "filled with violence." The comparatively pacifistic formula of the antediluvian section of the king list stands out by contrast as though the original grant of "kingship" resulted in a peacefulness and cooperation unknown to the rest of the doomed world. Each local group of rulers simply "abandoned" its capital and yielded to another group at another location. The twelve-year module adopted by the elite before the Flood constituted a period of testing for the doomed populace to test whether these inferior folk could refrain from violence. This testing process, whatever its exact form, was typical of how God closes each dispensational period.

With isochronic systems overall enumeration always carries meaning. Why did Noah's antediluvian family divide their system into five parts? One answer comes from the postdiluvian sequence of thirty-year periods beginning with First Kish. The Sumerian King List associates First Kish with the antediluvian system by ignoring the intervening 150 years. In effect five antediluvian periods of twelve years each is followed by five thirty-year periods without dynasties and then five thirty-year periods from First Kish through the Akkadian sixty years. A case can be made that Noah's family designed their entire political history before and after the Flood according to pentads as follows:

Antediluvian Period. Module 12 years.

$5 \times 12 = 60$ years. 2578-2518.

Nomadic Period. Module 30 years.

$5 \times 30 = 150$ years. 2518-2368.

Mesopotamian Period. Module 30 years.

5X30=150 years. 2368-2218

Egyptian Period. Module 12 years.

5X12=60 years. 2218-2158.

Both modules derive from the two great symbols of sun and moon--- twelve months in a year and thirty days in a month. To interpret the basic worldview of Noah's family at the time of the Flood, nothing is more basic than their symbolic view of sun and moon.

When Noah realized that his generation was facing "the end of all flesh," he had to reflect on the ultimate destiny of the human race. He sensed that his family and the future version of humanity necessarily differed from the doomed "all flesh." He understood, in some way, the principle later stated in the New Testament that "flesh and blood cannot inherit the kingdom of God." That is why the Egyptian part of his progeny centered a myth of resurrection in Asir, his own son by Kali, female representative of the black race of Father Adam. Without the hope and future resurrection of humankind, human history makes no sense. Resurrection is an essential step in interpreting the human race. Either by revelation or by intuition all human beings sense the inevitability of resurrection even if they go to great lengths to suppress this awareness just as they squeeze their minds into the false matrix of atheism.

Sun and moon symbolize two radically different but equally real versions of humanity--immortals and mortals. All attempts to define humanity purely in terms of mortality end in spiritual and psychological insanity; yet mortality is all too real. It governs observed history as overruled by the lunar principle of mutability. Mortals constantly change; immortals need not and do not. The sun can be obscured but functions as a symbol of immutable glory. The moon represents mutability. Arphaxad, born two years after the Flood, was designated to symbolize the vast change and open display of mortality in the Flood. He became the moon god Nanna to the Sumerians and turned a wheel symbolic of the revolutions of time as Taranis of the Celts. His son became Utu, the sun, to represent inevitable resurrection, future sunrise of the human race. Resurrection confounds historians with its simplicity. The Egyptian race, chosen to represent the solar alternative, are notorious for

their ahistorical approach to experience and reality. That ahistoricity arose from their solar mandate; and our empiricists misconceive it as nothing but a random cultural peculiarity of the Nile environment.

The sequence of rulers of the antediluvian dynasties as given in Chapter Three clearly reveals that Noah was using these formalized groupings to pre-design the nomadic age immediately following the Flood. Shem and Noah shared the first antediluvian dynasty at Eridu to foreshadow the initial set of land claims over the first thirty years after the Flood. In those years Noah took the first claim over Subir on the Upper Tigris; and Shem, the capital zone of Akkad. The second dynasty at Badtibira included Ham as Dumuzi the Shepherd. Bearing the name Havilah in Genesis 10:7, Ham's second dynasty foreshadowed the nomadic exploration of the land of Havilah, Arabia. The next two dynasties were ruled by black sons of Noah and Kali---men who either died before the Flood or failed to survive the Flood. They clearly foreshadowed nomadic periods in India and Ethiopia reserved for the Asian and African black races. Japheth completed the antediluvian process as Ubartutu of Larak and foreshadowed the nomadic exploration of Magan-Egypt, the land reserved for his physical progeny, the Egyptian "Hamites."

The lands foreshadowed in this way coincide with the ones recognized in the vocabulary of the Sumerians: Eanna for Sumer, the "underworld" for Arabia, Dilmun for India, Meluhha for Ethiopia and Magan for Egypt.

MT 27-29

The First Kish Era - 2338-2308

The chief documents for the First Kish period are the First Kish dynasty of the Sumerian Kinglist and the Cernunnus panel of the Gundestrup Caldron. In passing immediately from an antediluvian dynasty to First Kish, the Kinglist skips over both the Nomadic Age and Tower of Babel era. Some such gap in time is readily apparent because the First Kish dynasty presupposes the existence of Kish in Akkad as though this city arose spontaneously from the waters of the Flood. The gap arises from the same propagandistic motive as in the treatment of Noah as Ziusudra in the *Epic of Gilgamesh*. In both instances all knowledge of Noah's work in regenerating mankind after the Flood is totally suppressed. If this period were acknowledged, two things would occur contrary to the Sumerian

mastermind Sidon's view of the world. The gods would be revealed as concrete human beings and descendants of Noah; and there would have to be an explicit account of how Noah's authority was overthrown.

The First Kish dynasty consists of some twenty-one rulers in addition to a few more whom William Hallo transfers from the First Kish to the subsequent Eanna dynasty on the basis of contemporary reigns. Hallo refers to First Kish rulers as "legendary" and interprets some of the names as allegorical. He begins inauspiciously by dismissing the Flood as nothing but a Sumerian way of rationalizing prehistory— that great bottomless pit of the modern Darwinist mind. I make use for Hallo's chronological charts but have no use for his overall viewpoint. The first step in making use of the charts is to recognize that prior to the 22nd century neither the Sumerian nor Hallo's reconstructive time spans can be taken at face value. The terms given to rulers in the early part of the Kinglist are preposterously long. The first king Gaur is said to have reigned for 1200 years. The whole dynasty is summed up in twenty-three kings reigning for a total of 24, 510 years.

Hallo rejects these inflated terms but attributes too much time to them in his own way. To each of three charts showing three stages of early Sumerian history, he assigns **eight generations**. If we take a generation to be thirty years, this means that he expands Sumerian chronology by a factor of eight. The total time elapsed would in this case would be $8 \times 30 \times 3$ or 720 years extending back from the rise of Sargon— given as about 2300— to 3020 BCE. That date bears an ironic relationship to the chronology I adopt. Given my Flood date of 2518, Noah was born 600 years earlier in 3118. If Hallo's standard worldview is adopted and the high longevities of the Bible thrown out, Noah would already be dead at seventy or with two more years to live at 100 in 3020 when Hallo's version of the First Kish dynasty begins. Abraham would be dead and gone by the mid-3rd millennium, vagueness would surround the "chronological question" of the sequence from Abraham to Moses; and the result would be the vague status quo that operates in conventional Christian interpretations of Adam, Noah and his sons as "biblical characters" in safe-and-sane abstraction from the specifics of extra-biblical history.

Hallo's three charts possess real historical value but not in the way he intends. Each of these charts covers just one Noahic generation of thirty years. Thus the three charts cover a period of

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only ninety years. (1) It happens that those particular ninety years correspond to the ninety assigned explicitly to the ruler Lugalannemundu in the Kinglist. Those ninety years should be taken literally. They cover the years 2338-2248 down to a point four years prior to the rise of Sargon. They are the seventh, eighth and ninth generations of postdiluvian history. They represent only a fraction of Lugalannemundu's lifetime since this Sumerian emperor is the patriarch Peleg with a typical (though somewhat shortened) lifespan of centuries. Thus Hallo adopts too high an overall chronology but too low an estimate of the life spans of the rulers he is dealing with. Although these rulers were hardly immortal, they invariably outlived the brief spans of time in which they reigned. They enjoyed multiple careers by reigning in various locations, among different ethnic groups and over wide intervals of time. They were imperialists possessed of the superhuman life spans stated in Genesis. The world family of Noah was an expanding empire turned explicit in the eyes of historians in the case of Sargon, Shem's fifth heir Reu, named elsewhere in Genesis 10 "Nimrod," a son of Ham's son Cush by Peleg's twin sister and thus a nephew of his predecessor Peleg. [(1) Actual calculations based on sumerian Base-60 come to 105, 89, and 98 years, a total of 292 years for all three Periods.]

To refute my view, one needs only to show that the great majority of rulers I name as members of the Noahic family died at the close of their reigns. I defy the learned world to show such evidence. Violent death became a factor among the Noahic elite in the year 2181. The pyramid tombs of Egypt testify to the natural deaths of some elite in the same century. Noah died naturally or otherwise in the year 2168. Before that century, none or nearly none of the elite were dying anywhere. To establish his standard, uniformitarian view of the history of man in the third millennium, Hallo needs a series of royal graves with evidence that each ruler died at the close of his reign after living for something like seventy years. No such evidence exists nor does Hallo breathe a hint of it. He takes these royal graves on faith—a standard, academically orthodox faith in the falsehood of the Bible as historical record.

The reigns outlined in Hallo's charts conformed to the same four-year module as the one that operated throughout the Tower of Babel era. It is no meaningless coincidence that Hallo has concluded that each of the dynastic periods included just eight "generations." Those eight chronological periods are a direct reflection of the eight survivors of the Flood, whose task it was to found the eight

postdiluvian cities of Sumer. Hallo and I agree on the eight-fold nature of chronology operative in each of the three dynastic periods he names. The difference lies in the overall span of each period. Because I assign only thirty years to each of these periods, the individual reigns must not exceed an average of four years.

By converting that average into an isochronic module like our presidential terms of four years, I follow a central conviction about formal symmetries revealed in the **thirty-year generations (*)** of Genesis 11. It was more difficult to fit natural generations into a thirty-year matrix than for rulers to confine their reigns to four years. Consequently, the generation spans of Shem's genealogy in Genesis usually deviate from thirty by a few years. The terms of six generations from Arphaxad to Terah run specifically 35, 30, 34, 30, 32, 30 and 29 years. The widest deviation— separating the births of Arphaxad and Shelah— conceal an anomaly I refer to as the “Inanna Succession” according to which those 35 years included two generations instead of one. The extra generation is stated plainly in Luke 3:36 as a borrowing from the Septuagint Greek translation of the Old Testament.

NDW 158-168.

Text of the Sumerian King List See Chart “The Antediluvian Kings”

The text is quoted from Appendix E of Samuel Noah Kramer's *The Sumerians* (1963). Changes of organization are added in commentary from William H. Hallo's Mesopotamian section of *The Ancient Near East* (1971).

Antediluvian Section

After kingship had descended from heaven, Eridu became (the seat) of kingship. At Eridu Alulim reigned 28,800 years as king; Alalgar reigned 36,000 years-- two kings reigned 64,800 years. Eridu was abandoned, and its kingship was carried off to Badtibira.

Eridu, in the extreme south of Sumer, was one of two antediluvian cities re-established in postdiluvian times by Noah's family. The other was Sippar in the north, cult center of the sun god Utu. Eridu became the cult center of the wisdom god Enki, "lord of the land" of Sumer. The high priest of the Enkiship, identified as the god

euhermeristically, was Sidon son of the cursed patriarch Canaan. Enki's temple at Eridu was called the Abzu temple according to the same name that Noah bears as Apsu of the *Marduk Epic*. Sidon conceived of himself as the counter-Noah, designer of the postdiluvian world after Noah's political overthrow in 2359. The incredibly inflated reigns of the early Sumerian kings resulted from two causes: the actual high longevities of the antediluvians and early post-diluvians and a mythology fabricated by Sidon to preserve the mystery of diluvian origins but, at the same time, to conceal their true character in order to justify the humiliation of Noah and subsequent Tower of Babel fiasco.

In Badtibira, Enmenluanna reigned 43, 200 year; Enmengalanna reigned 28,800 years; Dumuzi the Shepherd reigned 36,000 years-- three kings reigned 108, 000 years. Badtibira was abandoned and its kingship was carried off to Larak.

In addition to being an antediluvian king, Dumuzi the Shepherd is featured as Inanna's lover in two Sumerian mythological narratives, *The Courtship of Inanna and Dumuzi* and *The Descent of Inanna*. The name refers to Ham as bearer of the Dumuziship of pastoral blood sacrifice originating with Abel, ancestor of Ham's mother Mahadevi. The name contrasts with Dumuzi-abzu ("Dumuzi of the Abyss"), a name applied both to Kali and her son Riphath-Seba-Asir, the Egyptian god of death and resurrection. Both names are associated with Mahadevi's character as Empress of Arabia, the "Underworld" in Sumerian, Chinese and Hellenic mythology. To the Sumerians, Mahadevi was known as Ereshkigal [Havilah-Tiamat], ruler of the Underworld. The Braided Goddess panel of the Gundestrup Caldron pictures Mahadevi-Ereshkigal [Havilah-Tiamat] as a personification of Arabia with the figure of Kali standing in the relative position of Ethiopia below the lion of Egypt. In *The Descent of Inanna*, this goddess descends to the realm of Ereshkigal [Havilah-Tiamat] and is ritually slain. The myth refers to Inanna's share as Uzal in the Joktanite migration to southern Arabia to enforce the punitive exile of nations defeated at Aratta. Ham and his four sons of Genesis 10:6 also shared in the Arabian scheme as the five "Ocean Dragon Kings" of Chinese tradition.

The family of slain Abel migrated to the land of Havilah, antediluvian Arabia, where Mahadevi was born. Both Mahadevi and

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Ham share the name Havilah in Genesis 10 where Mahadevi appears as the Joktanite Havilah. She was bound for Arabia together with the rest of the Joktanites for the same punitive purpose. Before the Flood, Noah either traveled to Arabia or summoned Mahadevi to Sumer to become the mother of Ham. All five antediluvian dynasties of the king list were located in Mesopotamia as stated by the text. Because Inanna was a postdiluvian, her love affair with Dumuzi the Shepherd occurred in postdiluvian times despite the recurrence of his antediluvian name. The ritual "deaths" of Ham and Inanna in Arabia pertain both to the Joktanite task and to the antediluvian precedent of massive loss of life in the Flood. In this context Inanna's love for "antediluvian Ham" takes on a distinctive meaning. It ties together the themes of doomed antediluvians and the Joktanite exilic process. The love affair also serves to cover and conceal the union between Inanna and Ham's grandson Sidon at the foundation of the Inanna Succession.

In Larak Ensipazianna reigned 28,000 years-- one king reigned 28, 800 years. Larak was abandoned and its kingship carried off to Sippar.

If Ham became one of the antediluvian kings, we are faced with the question whether Noah's other two sons and Noah himself became Sumerian kings in this period. In *The Epic of Gilgamesh*, Noah is dismissed as the Ark builder Ziusudra, bearing a name distinct from any of the antediluvian kings and also a distinct location, Shuruppak, where the Sumerian version of the Ark is built. A point of departure for answering this question is to note the racial imbalance among the males of the Ark in contrast to the balanced females, the Mahadevi tetrad. Mahadevi and Uma gave birth to three Flood survivors but none were born to either black Kali or yellow Durga. If such sons were born but failed to survive the Flood, Noah originally possessed five sons, one for each of the Sumerian antediluvian dynasties. White Uma was the mother of both Shem and Japheth, raising this hypothetical total from four to five or even more.

A meaningful pattern emerges when we observe that four of the antediluvian kings bear names opening with the element "**en**." We have seen that white Uma bore Noah two antediluvian sons, Shem and Japheth. The four kings bearing the title meaning "lord" figure as two pairs of sons by Kali and Durga, representatives of the black and yellow races of Adam and Seth-- the two races of the

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Lower Sea. One of these sons reigns alone at Larak, two in company with Ham at Badtibira, one alone at Sippar. These all feature the element "lord" to signify that Adam was "lord" over Eve and left that form of male supremacy to the Adamite and Sethite races to the five antediluvian dynasties in Sumer. The two lords grouped with Ham at Badtibira figure as sons of yellow Durga owing to important red-yellow blending in China-- the Han and Mandarin-- and in duplication of linguistic traits between the Sino-Tibetans and Uto-Athabascans of North America.

The eight antediluvian rulers of Sumer, therefore, consisted of Noah and seven antediluvians as follows:

At Eridu:	Alulim	Shem son of Noah and Uma
	Alagar	Noah
At Badtibira:	En-menluanna	son of Noah and Durga
	En-mengalanna	son of Noah and Durga
	Dumuzi	son of Noah and Mahadevi
At Larak:	En-sipazianna	son of Noah and Kali
At Sippar	En-meduranna	son of Noah and Kali
At Shuruppak	Ubartutu	Japheth son of Noah and Uma

According to this interpretation, Noah was building the Ark at Shuruppak while his son Japheth was reigning there. That is precisely why Egyptian tradition dates the beginning of Japheth's reign as Re Harakhte 336 years before the outbreak of the Uruk-Aratta war of 2302, 120 years before the Flood when the Ark-building project began. In reality Japheth had not yet been born then; but his role as king of Shuruppak just before the Flood established the association in Egyptian minds. Evidently Japheth, his full brother Shem and Ham all converged on Shuruppak during Japheth's reign because they knew the date of the Flood in advance and desired to be near the Ark. The sons of Durga and Kali, for whatever reason, remained behind at Badtibira, Larak and Sippar. Proud of the Adamic "lordship" incorporated in their names, they refused to believe in the apocalyptic threat of the Flood. Kali and Durga knew better through acquaintance with Noah and left their sons behind to perish of their faithless folly.

In Sippar Enmeduranna reigned 21,000 years as king-- one king reigned 21,000 years. Sippar was abandoned and its kingship was carried off to Shuruppak.

This son of Kali would have fathered the postdiluvian Hamitic stock as complement to the Austronesians intended for Ensipazianna. Some unknown event occurred and prompted Japheth to learn the Egyptian language from Enmeduranna in order to preserve this language for his own version of that linguistic stock. The antediluvian sons of Durga would have fathered the two stocks of the continental Far East-- Altaics and Sino-Tibetans. When the sons of Kali and Durga rejected the Ark-building plan, Noah took over the Altaic language; and Durga, the Sino-Tibetan. Japheth took responsibility for the Hamites; and his diluvian wife Kali, for the Austronesians. According to the original plan, Noah and Mahadevi would have given birth to the Amerindians and left the Semitic stock to their first son Ham.

The original and subverted linguistic design was as follows:

	Alulim (Shem)	Sumerian
	Alalgar (Noah)	Amerindian
	Enmenluanna	either Altaic or Sino-
Tibetan	Enmengalanna	either Altaic or Sino-Tibetan
	Dumuzi (Ham)	Semitic
	Ensipazianna	Austronesian
	Enmeduranna	Hamitic
	Ubartutu (Japheth)	Indo-European

In Shuruppak Ubartutu reigned for eighteen 18,600 years as king-- one king reigned 18, 600 years.

(Total) five cities, eight kings reigned 241, 200 years.

At Shuruppak Japheth completed a process begun by his full brother Shem as Alulim at Eridu. This process was designed in full knowledge of the future time of the Flood. Noah and his seven sons constituted the original version of the diluvian ogdoad except that their wives would have increased the population of the Ark to sixteen, the same total applied to North America in the tradition of

Dakotan Wakan-Tanka. Because Noah intended himself to create the Amerindian stock, the total of sixteen was adopted by his son Ashkenaz (Wakan-Tanka) to memorialize the original plan. When the rebellion of the four "lords" occurred, Shem took over responsibility for preserving the Indo-European stock from his elder brother Japheth, who took up the Egyptian cause from Enmeduranna at the solar cult center of Sippar..

Postdiluvian Section

The Flood then swept over (the land). After the Flood had swept over (the land) and kingship had descended from heaven (a second time), Kish became (the seat) of kingship. In Kish Gaur reigned 1200 years as king; Gulla-Nidaba-annapad reigned 960 years; Palakinatim reigned 900 years; Nangishlishma reigned . . . years; Bahina reigned . . . years; Buanum reigned 840 years; Kalibum reigned 960 years; Galumum reigned 840 years; Zukakip reigned 900 years; Atab reigned 600 years; Mashda, the son of Atab, reigned 840 years; Arurim, the son of Mashda, reigned 720 years; Etana, the shepherd, he who ascended to heaven, who made firm all the lands, reigned 1560 years; Balih, the son of Etana, reigned 400 years; Enmenunna reigned 660 years; Melam-kish, the son of Enmenunna, reigned 900 years; Barsalnunna, the son of Enmenunna, reigned 1200 years; Meszamug, the son of Barsalnunna, reigned 140 years; Tizkar, the son of Meszamug, reigned 305 years; Ilku reigned 900 years; Iltasadum reigned 1200 years; Enmebaraggesi, he who smote the weapon of the land Elam, reigned 900 years as king; Agga, the son of Enmebaraggesi, reigned 625 years. (Total) twenty-three kings reigned 24,510 years, 3 months, 3 1/2 days. Kish was defeated (in battle), (and) its kingship carried off to Eanna.

In the silent white space between Ubartutu of antediluvian Shuruppak and Gaur of Kish, 180 years passed during which the four couples of Noah's family regenerated world population sufficiently to colonize eight locations in Mesopotamia including Kish. The grandiose term attributed to this First Kish dynasty-- 24,510 years--conceals an actual term of only thirty years-- the seventh postdiluvian era from 2338 to 2308. The twenty-three kings of the dynasty therefore reigned little more than a year each. Hallo suggests that the last two kings, Enmebaraggesi and Agga (or Aka)

reigned at the start of the next, Eanna period, thus reducing the total of kings of the First Kish era to twenty-one.

The name of the first king of First Kish, Gaur, suggests Shem's son Gether, the Hellenic Agathyrsus son of Herakles. An intermediate form is suggested by the original name of the city Nuzi-- Gasur. Shem not only claimed the land of Akkad surrounding Kish but founded Kish in the sequence of colonies established between 2368 and 2338. Hallo arranges the kings of First Kish in three contemporaneous sequences covering eight generations. I read these "generations" as periods of about three years each. In one of the sequences Hallo reads Kramer's name Gulla-Nidaba-annapad as "Kullassina-ib-el" and interprets it to mean "He rules them all." The name, therefore, corresponds to the imperial ruler of the First Kish regime, Peleg the Divider, Cernunnus-- "Horned One"-- of the Cernunnus panel.

Hallo's rearrangement makes Etana and Balih the earliest rulers of the dynasty-- a fortunate adjustment because these two are the great allies Noah and his son Shem. The Sumerian name Etana is cognate with Noah's Cushite and Amorite name Dedan-Didanu. The name Balih corresponds to Shem's Ugaritic name Bal. The Sumerian text singles out Etana for special attention, claiming that he "ascended to heaven" and "made firm all the lands." The ascent to heaven refers to Noah's original command of the Anship, the priesthood of El Elyon later passed to Shem-Melchizedek. According to the Hurrian *Song of Kumarbi*, Noah (Alalu) reigned in heaven for nine years before being cast down to earth by the usurping heaven god Anu. I place those nine years at the start of the colonizing era from 2368 to 2359; so Noah has already lost the Anship, in some sense, as he begins his reign as Etana in 2338. Etana's "making firm the lands" alludes to Noah's role in establishing the eight primary land claims in the first thirty years after the Flood. In this way the text manages to refer to the "blank space" of time from the Flood to First Kish.

Identifications of the First Kish kings with Genesis 10 elite becomes possible in cases where the text indicates father-son relationships. Atab and Mashda are Japheth and his Caucasoid son Madai (Persian Ahura Mazda)-- the allied Svarog and Svarogich of Slavic tradition in the same Satem Indo-European tradition as the Medes of Iran. As complement to Etana/Balih and Atab/Mashda, Enmebaraggesi and his son Aka represent Ham and son Mizraim.

Aside from these father-son pairs, the extended line of Enmenunna ("Butterfly") represents the line of the imperial Inanna Succession: Enmenunna, Sidon; Barsalnunna, Salah, Meszamug, Eber; and Tizkar, Joktan.

The phrase "weapon of the land Elam" raises an important issue. Aside from the special case of Aratta, the perennial enemies of Sumerian Mesopotamia were Elam east of Sumer and Amorite Martu west of Akkad. Those two lands were tied together by a single Sumerian name "Dumuzi-abzu," applied both to a goddess and her son. The word *abzu* means "primordial water" and alludes to the Flood. The Akkadians applied their version of the name, Apsu, directly to Noah. The two deities named Dumuzi-abzu are the black matriarch Kali and her great son by Noah, Riphath-Seba. Not only was Noah destined to become the Amorite king Didanu; but we have seen that Riphath-Seba takes the name "Amorite" in the Canaanite list of Genesis 10. The capstone of these associations is that the name "Amorite" was originally "Amurru," meaning "Flood People." Thus Noah, Kali and their son Riphath-Seba were reckoned a kind of "Flood trio."

Out of this symbolism arose conflict between Mesopotamia and its neighbors. At the root of the conflict was the diluvian marriage of Japheth and Kali. Evidence indicates that the marriage was never consummated or that Japheth would not acknowledge its offspring. Egyptian tradition claims of its version of Japheth, Atum Re, that he begot the Great Ennead without the use of a woman. None of the primary Japhethites proves to have been Negroid except Tubal-Eber, genetically separate from Japheth's family. As founders of Kish and Uruk, the sons of white Uma-- Shem and Japheth-- defined Mesopotamia as a Caucasoid realm encircled by diluvian aliens, Elamo-Dravidians to the east, Amorites to the west and Noah's Altaic Subarians to the north. Noachic ideology applied to this distinction the dualism of Flood destruction and survival and continuity in Mesopotamia where kingship existed before the Flood. In other words the whites of Mesopotamia were reckoned a new version of the antediluvian kingdom as though the Flood never happened to them. That is why Egyptian mythology, in the same Caucasoid tradition of Japheth, claimed that he began to reign 336 years before the Uruk-Aratta war, 120 years before the Flood when the Ark-building project began. To inhabit Mesopotamia meant to have been exempted from the Flood. The surrounding neighbors symbolized Flood victims just as the Indian mythology pictured Kali as a goddess

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of death, custodian of the lethal Flood tradition. That is also why her son Riphath-Seba became Shiva, Indian god of destruction.

Hallo's Figure 7 arranging the kings of First Kish confirms his view that the dynasty included just twenty-one rulers. That total represents a sum of the eleven Canaanite colonists of the First Kish order with the ten clans of Genesis 10 (three Japhethite, four Hamite and three Shemite). This match in numbers implies that each king of First Kish also served either as a Canaanite colonist or a head or spokesman for a Genesis 10 clan. We are confronted with a hypothetical design element which must be tested. The Sumerian names are generally refractory especially in First Kish where Hallo suggests that at least six names are symbolic. Of the names already identified, Japheth-Atab was not a member of the Canaanite clan and therefore not a colonist. Atab, therefore, represents Japheth as a clan head-- logically of his own clan in Genesis 10:2. In contrast "He Rules Them All," as Peleg, belonged to the Canaanite clan as the "Hivite" and was colonist of Kish as indicated by his relative position as Cernunnus in the Cernunnus panel.

In the following table of First Kish rulers, Hallo's readings are given first where they differ from Kramer's:

Mashkakatu/Gaur (Genesis 10:23)	Mash/Gether	Aramaeon clan
Kullassina-ib-el/ (Cernunnus)	Gulla-Nidaba-annapad Peleg the "Hivite"	colonist of Kish
Nangish-lishma	Heth	colonist of Martu (Stag)
En-dara-Anna	Seba the "Amorite"	colonist of the Fish
Babum 10:22)	Nimrod-Asshur	Shemite clan (Genesis
Pu-Annum (Genesis 10:6)	Put	Hamite clan
Kalibum "Dog"	the "Sinite"	colonist of Nippur (Wolf)
Qalumum "Lamb" (Western Ram-lion)	the "Hamathite"	colonist of Umma
Zuqakip "Scorpion" (Eastern Ram-lion)	the "Zemarite"	colonist of Lagash
Atab clan (Genesis 10:2)	Japheth	Japhethite

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Ataba/Mashda 10:13-14)		Mizraim clan (Genesis
Arwium "Gazelle"		son of Sabitum
"Hind"/ the "Arvadite"		
colonist of Phoenicia at Arvad		
Arurim Antelope)		(Western
Etana (Genesis 10:3)	Noah	Gomerite clan
Balih	Shem the "Jebusite"	colonist of Sippar
Enmenunna "Butterfly" Sidon		colonist of the Fish Rider
Melam-Kish (Genesis 10:4)	Elishah	Javanite clan
Barsalnunna (Eastern Antelope	Salah the "Arkite"	colonist of Gutium
as commander against Aratta)		
Samug/Mes zamug Serpent (as	Eber the "Girgashite"	colonist of the Sumerian
Gilgamesh)		
Tizkar (Genesis 10:26-29)	Joktan	Joktanite clan
Ilku 10:7)	Cush	Cushite clan (Genesis
Iltasadum (Genesis 10:15-18)	Canaan	Canaanite clan

A full explanation of each of these matches would require too long a commentary here. A sample must suffice. The Fish and Rider of the Cernunnus panel represent a combination of Hellenes with Austronesians-- two peoples with the same peculiar focus on Ham and six "Titan" sons. At the head of the Hellenic tradition stands the Olympians beginning with Canaan-Cronus' son Sidon-Poseidon, lord of the Mediterranean Sea. The Polynesians of the Austronesian stock command the farthest reach of the complementary Lower Sea continuum ending with the Pacific Ocean. The respective colonists, Sidon and the "Amorite" Riphath-Seba are grouped together as a narrative pair in the Sumerian text *Adapa* where Enki-Sidon instructs Adapa (Adamu-Seba) on how to fish in the sea. When Adapa is capsized by wind and wave, commits the ritual sin of "breaking the wing of the south wind." Both the fishing motif and the pairing of

Sidon with the "Amorite" serve to confirm our hypothesis that these two members of the Canaanite clan colonized the points of the kindred Fish and Rider somewhere between the Lion of Sippar and Eastern Antelope of Gutium. As for the "Amorite," this is just another name of the ubiquitous Riphath-Seba-Tamula, father of the Dravidian Tamils and Olifat ("Riphath") of the Micronesians-- both belonging to the Lower Sea sphere.

The act of "breaking the wing of the south wind" refers to the punitive exile of the Austronesians to the farthest reaches of the Lower Sea continuum beginning with the Persian Gulf where Adapa does his fishing beyond Enki's city of Eridu in extreme southern Sumer. In a Sumerian seal, Enki is depicted as seated on the sea throne of the Abzu Temple surrounded by a decorative stream of fish. A variation shows him in ascending mode with his stream-of-fish fish attribute:

CN 27-28

ERIDU: Noah re-founded Eridu, a former antediluvian city, in 2368, the zero year of the sixth postdiluvian era of thirty years each. The remaining seven cities were founded in a south-north sequence at four year intervals ending in 2340. SIPPAR: The final, northernmost city Sippar had also existed before the Flood; so the entire system can be labeled the Eridu-Sippar sequence. The geographic pattern formed by the eight cities bears a deliberate, symbolic meaning. Following the natural course of the Tigris-Euphrates, which flows from northwest to southeast, the cities form an unmistakable southeast-northwest order. However a significant deviation occurs. Five of the cities form southeast-northwest lines, one running from Uruk through Kish to Sippar and the other forming a line at a slightly shallower angle from Nippur through Kish to Sippar. Three cities lie off line to the northeast and form a loop with Uruk in the west, Ur in the south, Lagash in the east and Umma in the north. Two other antediluvian cities, Shuruppak and Badtibira, lay either on or within the loop. ***The Epic of Gilgamesh*** places the Sumerian Noah figure, Ziusudra, at Shuruppak.

The symbolic meaning of this arrangement lies in the loop formed by the new postdiluvian cities Ur, Uruk, Lagash and Umma. Three of these were founded by female survivors of the Flood— Ur by yellow Durga (Sheba-I, yellow Matriarch), Lagash by red Mahadevi (Havilah-I) and Umma by white Uma (Jobab, white

Matriarch). The fourth city, Uruk, was built by Japheth out of order of seniority. Although the Asian Durga (Sheba-I, yellow Matriarch) was unrelated to Japheth by blood, a mysterious relationship exists between them. They both bear the same name of "Sheba" in the Genesis 10 system, Japheth as a vassal of Cush in 10:7 and Durga (Sheba-I, yellow Matriarch) as a vassal of Joktan in 10:28. The same thing happens to Ham and his mother Mahadevi (Havilah-I), both named "Havilah," Ham as Cush's vassal in 10:7 and Mahadevi (Havilah-I) as a vassal of Joktan in 10:29. The curious duplication of the name "Sheba" in the successive founders Durga (Sheba-I, yellow Matriarch) and Japheth of the second and third cities, Ur and Uruk, helps explain how Japheth could have been invited to found Uruk out of sequence in the year 2360, one year prior to Noah's downfall.

The four cities that form a loop offline suggest a kind of "ark of safety" in the heart of Sumer. That is especially true if Noah's antediluvian Shuruppak lay on the loop north of Uruk. That symbolism is confirmed by the subsequent history of Sumer. Before the close of the 24th century, Sumer came under attack by two peoples, the Amorites from the west and Elamites from the east. The name "Amorite" stands for the original form "Amurru," meaning "flood people" as though their hostility to Sumer were equivalent to the destructive force of the Flood. The Elamites inhabited black Kali (Ophir, black Matriarch)'s domain of Elam (Sumerian Lumma). According to new research, they spoke a language akin to that of the black Dravidians of India, Kali (Ophir)'s people. Scholars now refer to an Elamo-Dravidian language. The Indian cult treats her as the supreme goddess of death as though she were the custodian of the Flood tradition. Thus Sumer was destined to be attacked from both directions by peoples closely associated with the Flood tradition. The four cities Ur, Uruk, Lagash and Umma enclosed the heart of Sumer as though to withstand a new Flood in the form of hostile foreign nations.

The formation of this protected zone suggests how Noah was overthrown in 2359. For one thing the nine years of Noah-Alalu's reign named in the *Song of Kumarbi* may have run inclusively meaning that Noah's downfall occurred in 2360 the same year Japheth founded Uruk. The founder of Ur four years earlier was Noah's Sethite-Asian kinswoman Durga (Sheba-I, yellow Matriarch). By sharing the name "Sheba" with Japheth, Durga (Sheba-I, yellow Matriarch) seems to have chosen Japheth to replace Noah as her political kinswoman. In Genesis 10:7 where Japheth is named Sheba

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and Ham Havilah, Noah takes the name Dedan, cognate with his name DidAnu as king of the Amorite "flood people." These relationships suggest that Noah was banished from the urban Mesopotamian world to become a hostile Amorite. As such he could no longer stock Eridu with his Altaic people and yielded the Abzu temple there to his enemy Sidon-Enki, incestuous son of Canaan and his mother Uma (Jobab, white Matriarch), Ham's white wife. The scheme of Ham's family involved forming the symbolically protective loop north of Eridu, thereby excluding Noah from it. Eventually Noah's Asian people, Altaics were banished from Sumer like the Amorites and Elamites and are personified in the ***Epic of Gilgamesh*** as Gugalanna, the monstrous "Bull of Heaven" whom the hero Gilgamesh (Eber) slays.

APPENDIX F

Glossary of Terms

This brief glossary includes only terms most likely to cause confusion. A term such as "Volkertafel name" would not be employed if it did not denote an essential working concept. The main jargonistic liability of this study is the glut of proper names so essential that it is virtually the language of the study. A peculiarity of the study is the hyphenated compound such as "Seba-Adamu." These compounds always arise from the same principle. The name "Seba" is biblical code for a particular person of universal value— a member of Noah's family within the earliest postdiluvian generations. The second name of the compound is borrowed from a particular ethnic context under discussion at a given point. This particular compound means that biblical Seba is the same person as Adamu of the Amorite king-list.

Akkadian. The East Semitic people who dominated Mesopotamia over the tenth, eleventh and twelfth postdiluvian eras from their capital Agade in central Mesopotamia northwest of Sumerian Kish. Akkadian literature is crowned by the Marduk Epic, *Babylonian Genesis*, in celebration of the Mesopotamian victory over Iranian Aratta— an event at the root of the Akkadian rise to power. The epic

attributes this victory to Marduk, biblical Shelah or Salah (Volkertafel Arphaxad II of Genesis 10:22), legendary Sumerian king Lugalbanda. The Akkadian epic includes detail of inestimable value in linking up the Genesis 9 sin of Ham with subsequent Mesopotamian and world history.

Anship. A term coined from the Sumero-Akkadian god An-Anu and meaning the divine principle symbolized by the sky and concept of heaven. Equivalent to the Hebrew name El Elyon, the term was embodied in the Uralo-Altaic linguistic stock who worshipped the heaven principle and even coded the name An into the Korean word for God together with the generic Sumerian terms for "god" *dingir* in the Mongol form *tengere*. Builders of the Tower of Babel sought to make it a temple to An-Anu but on the basis of misguided linguistic unity by use of solar Hamitic-Egyptian as lingua franca. Confusion of the Heaven and Solar principles lives on the popular Christian tendency to confuse death in Christ (going to heaven) with future resurrection, the solar principle.

Amerindian. Although native Americans display relatively little linguistic unity, some scholars have suggested an underlying unity. The race is treated as one of the eight primary linguistic stocks of mankind in this study. Amerindians are the people of the Red Matriarch Tiamat-Ereshkigal [Havilah-Tiamat] and were distinguished from the Semites of Arabia by a division of the Enlilship and Dumuziship between herself and her antediluvian son Ham. This Amerindian stock migrated to Aratta and became the terminus of the western branch of the Aratta dispersion analogous to the Austronesians of the southern branch and Ausroasiatics and Japanese of the eastern branch.

Atum. An Egyptian term meaning "totality" appearing in the *Memphite Theology*. In this study the term is applied to the totality of the Noahic cosmos as a spiritual unit analogous to the Church and embodied in a set of protoplasmic colonies in or near Sumer in the fifth, sixth and seventh postdiluvian eras. The *Memphite Theology* attributes Atum to the god Ptah, Egyptian version of West Semitic Koshar and Sumero-Akkadian Enki-Ea, euhemeristic Sidon son of Canaan, the chief intellectual influence behind the gentile *kosmos*.

Austroasiatic. The dominant linguistic stock of Southeast Asia, typified by Vietnamese and unclassifiable among the eight primary linguistic stocks of the Noahic world. This stock and the similarly unclassifiable Japanese are interpreted as the full extension of the eastern branch of the dispersion from Aratta. These two unclassifiable stocks derive genetically from the first two sons of Ham's Mongoloid son Mizraim, Zud(im) and Anam(im) in Genesis 10:13.

Austronesian. One of the eight primary linguistic stocks of the Noahic world, extending over the continuum of the Indian and Pacific Oceans from Malagasy to Polynesia and climaxing in Malaysia and Indonesia. The stock was originally authored by the Black Matriarch Ophir-Kali and passed by her to a grandson, Cush's son Nimrod, euhemeristic Ninurta-Ningirsu, the god of physical strength, hunting and war. The stock migrated en toto to the Aratta super colony and became the terminus of the southern branch of the Aratta dispersion.

Enlilship. A term appearing in the Sumerian *Myth of Zu* and meaning the privilege of representing the god Enlil ("Lord Wind"), the divine principle of the Air, equivalent to Hebrew Elohim, the Creator of nature and of natural, mortal man. In the myth the god Ninurta struggles with the god Zu to recover the Enlilship stolen by him. This "theft of the Enlilship" refers to the alienation of power to govern the Semitic linguistic through Noah's curse on Ham's son Canaan in Genesis 9:25. That curse split the world into two perennial factions, one claiming the Enlilship for its original owner Ham and the other for its subsequent owner Shem. The Marduk Epic, chiefly the work of Nimrod, the counter-thief Ninurta, opts for Ham's claim by treating Ham's son Cush as euhemeristic Enlil.

Ennead, First. A set of nine primary gods in Egyptian mythology. The sun god Ra generates the air god Shu and his consort Tefnut, who give birth to the earth god Geb and sky goddess Nut, who generate two couples, Osiris and Isis and Seth and Nephthys. The present study interprets this system as the Egyptian version of a cosmic dispersion order according to which Egyptians of the solar principle were to inhabit the core of the world, Semites of Shu-Enlil

were to form an inner ring, Indo-Europeans under Geb (Japheth) and Nut (Inanna) would form an outer ring and the remaining four deities would control the four ordinal branches of the dispersion from Aratta — Osiris, the northern branch as Apsyrtus of Colchis; Seth, the southern branch from Arabian Saphtha; Isis, the eastern branch from Issedonia; and Nephthys, the western branch from the Egyptian district of Nephthys.

Eponym. Greek-based jargon meaning an “imposed name,” this term is a favorite of polygenetic skeptics who doubt that particular men have ever generated nations in one-on-one fashion. In Hellenic tradition, for example, the wind god Aeolus is dismissed by such skeptics as a non-existent, eponymous ancestor invented to give a Greek tribe, the Aeolians, a patriarchal identity. Judicious skepticism must evaluate every matching name such as Lagashite Gurmum with Ham. The goal of evaluation is either affirmation or denial. Some scholars prefer denial a priori because they regard faith as a vice.

Erech-Aratta War. A conflict between city states in Mesopotamia and Iran in the third millennium B. C. Comparable in significance to the Tower of Babel event and a sequel to it. The general dispersion of mankind traditionally associated with the Tower of Babel occurred as a punitive exile of the inhabitants of Aratta defeated by an army from biblical Erech (Sumerian Uruk). Semitic, Egyptian and Sumerian victors in this war were never dispersed but returned to the Fertile Crescent to live there in perpetuity.

Euhemerism. An ancient Greek Euhemerus is credited with introducing the concept that gods and goddesses originated as ordinary men and women. He claimed to have discovered an inscription by Cronos and Zeus in Crete. Early Christian apologists such as Lactantius used euhemerism as a means of discrediting pagan deities. The present study offers a version of euhemerism qualified in two ways. First the early postdiluvians who became known as gods and goddesses were superhuman both in longevity and genetic-political privilege. Second they derived their claims to deity from functioning as priest of the distinct names of God such as biblical Melchizedek's special relationship to El Elyon.

Gundestrup Caldron. A Celtic artifact discovered in Teutonic Denmark in 1893 and housed at the Danish national museum at Copenhagen. A silver pot consisting of separate panels with mythological imagery including known Celtic deities such as Cernunnos, Medb and Taranis. Prejudice against the Bible has caused European scholars to neglect the hypothesis that the exterior panels memorialize the eight survivors of the Flood. The interpretation of this artifact offered here is neither a stroke of genius nor a flight of fancy but an extrapolation of the obvious for anyone trained in biblical monogenesis and aware of the basic details of Sumero-Akkadian history.

Finno-Ugric. A linguistic stock including Finnish, Lapp, Estonian, Hungarian and several languages of the Ural Mountains. One of the eight primary languages and including Sumerian itself, the tongue sacred to the Enkiship, the principle of Water and eternal wisdom, the biblical El Olam. Finno-Ugrians were distinguished from Sumerians by being on opposite sides of the Erech-Aratta War. The Finno-Ugrians became the terminal part of the northern dispersion branch from Aratta and, as such, analogous to Amerindians in the west, Austronesians in the south and Austroasiatics and Japanese in the east. Charts V and IX of Ptolemy's atlas show two tribes on either side of the River Vistula, Sidones to the Teutonic west and Phinni to the east. These names serve to symbolize the chief patriarch of the Enkiship, Sidon, and the name eventually bestowed on the Finns.

Hamite. This adjective contrasts with the term "Hamitic" in the same way that "Shemite" contrasts with "Semitic." In this study it means "pertaining to the family of Ham" and often has little or nothing to do with the "Hamitic" or Egyptian linguistic stock created by Japheth and handed down to Ham's son Mizraim.

Hamitic. One of the eight primary linguistic stocks of mankind with a pattern of origin closely analogous to the Semitic. The White Matriarch of the Gundestrup Sphinx panel originated the Egyptian stock through her antediluvian son Japheth and left it to him only to see it lost to Ham when the latter lost the Red Matriarch's Semitic stock to Shem. The Egyptian concept of the reign of the sun king Ra Harakhti refers to Japheth from 120 years before the Flood and shows an attempt to minimize the discontinuity of the Flood as

though the history of Egypt began in the antediluvian period. As language of the solar principle, the "Hamitic" carried with it the high idealism of resurrection glory.

Ishkurship. A term coined from the Sumerian god Ishkur and meaning the priesthood of the storm principle, the pre-Abrahamic Yahweh cultus sourced in the Caucasoid patriarch Cain and transmitted from him to the Indo-European linguistic stock through the White Matriarch's antediluvian son Shem. This cultus primarily meant sin consciousness, indignation against immorality and false religion and iconoclastic separatism. It explains Shem's furious reaction, as Mummu, against the Hamite faction in the Marduk Epic and Aliyan Bal's professed hatred of lewdness in the myth of Baal and Anath. In the Gundestrup Caldron it is symbolized both by the stag to represent Indo-European protoplasts and by the boar to represent iconoclastic motivation.

Joktanite. Joktan appears in Genesis 10 as a son of Eber and brother of Peleg. These two brothers became key players in Noahic history when they divided the human race into halves inhabiting the city states of Erech and Aratta at the start of the eighth postdiluvian era. The name Joktanite applies to the thirteen sons of Joktan in Genesis 10. These men and women were a sect of leaders selected by the Red Matriarch Tiamat to govern protoplasts of the half world at Aratta. Because she made Peleg the *en* or ruler at Aratta, the thirteen Joktanites were originally vassals of Peleg. They converted to his brother Joktan as king of victorious Erech. Eight of them were assigned the task of guiding the deep, punitive dispersion of the four ordinal branches of the dispersion from Aratta. The name became traditionally associated with Arabia because of the Red Matriarch's separate colony formed there in the fifth era.

Marduk Epic. See *Akkadian*.

Monogenesis. This term meaning "single origin" is used in a radically different way in this study from evolutionary monogenesis. Reaction against Nazi racism after World War II caused secularists to replace the polygenetic theory of rival races with the monogenesis of a common, evolving stock. The present study is based on a

fundamentalist Christian belief in the derivation of all mankind from Adam and Eve and of all primary nations of mankind from the postdiluvian heritage of eight survivors of the universal Deluge. This concept differs radically from evolutionary monogenesis in respect to chronological perspective and political principle. It pictures the world of nations as a single theocratic empire of deliberately programmed diversity rather than random diversity emerging from evolutionary haphazard.

Mythology. A blanket term for poetic knowledge, both factual and fictional. Poets affirm ideally with a view to the future and, under normal human limitations, can only achieve specificity by combining fact with symbolic fiction. Biblical inspiration removes this limitation and the result is a purely factual sort of poetry. Apart from this inspiration, errors of two kinds occur. Readers either mistake symbolic fiction for fact or treat fact as a substitute for truth, which always requires a poetic and prophetic dimension. The *Babylonian Genesis*, for example, describes the dispersion of half the human race from Aratta as the diffusion of Kingu's blood. If this text had adopted a more factual, less poetic approach, the result would have falsified the theme in "modern" fashion by localized triviality. The poet of *Babylonian Genesis* realized that the victory over Aratta was generating a world that we now know to exist but potential and future from his perspective. If we literalize the myth and conclude that physical blood was the medium from which the world was created, we will be deceived; but, if we view the Erech-Aratta War as a commonplace episode of Sumerian history, localized in value and provincial in meaning, we are equally deceived. Conventional, critical historiography falsifies by a provincial sense of the commonplace. Without prophetic enthusiasm, there is no truth.

Nannaship. A coinage adapted from the Sumero-Akkadian god of the moon Nanna-Suen, equivalent to the Hebrew name El Shaddai, the God of Abraham. Aptly symbolized by Taranis' wheel in Celtic mythology, this principle means God's control over revolution and mutability— dispensationalism, as symbolized by phases of the moon. Abraham's debate with God over the fate of the Sodomites typifies the human instinct to deny imminent dispensational revolution. Abrahamic faith means the capacity to trust in the immutability of God in the face of radical change.

Polygenesis. Meaning “plurality of origin,” the term applies to two different versions of the secular, Darwinian theory of origins before and after World War II. Prior to the Nazi scandal, classic Darwinists believed that superior and inferior races developed in different parts of the earth owing to different levels of evolutionary success. After reaction against racism set in, evolutionists introduced a monogenetic model in which all races descended from the same core of evolved anthropoids. Despite this form of professed monogenesis, the evolutionary model remains polygenetic in its failure to recognize an immediate intertexture of nations existing simultaneously in Mesopotamia in the third millennium B. C. Such polygenism holds that all nations of the Fertile Crescent were either homegrown (Egyptians) or derived from other parts of the earth (Sumerians). In this commonplace scheme, there is no underlying unity of origin rooted in a single family within historically visible time. Secular scholarship cannot recognize “Atum” or the explicit totality of the primary nations of mankind.

Protoplast. The original community from which a linguistic stock or nation descends. The present study maintains that the cities of Sumer were originally inhabited by protoplasts of the great linguistic stocks of mankind. In the Cernunnos panel of the Gundestrup Caldron, these protoplasts are represented by animals as are the tribes of Israel in Genesis 49.

Semitic. One of the original eight linguistic stocks of mankind appearing historically as the East Semitic Akkadians of Mesopotamia, the Amorites of Martu, Aramaeans of Syria, Canaanites of Palestine, Arabs of Arabia and Cushites of Ethiopia. The stock derived its nominal association with Shem (Sem) from Noah's blessing in Genesis 9:26 by which Shem represented the name Elohim as well as Yahweh, the ancestral God of Shem's Indo-European ancestors. The Semites owed their origin to Ham as indicated by the names Cush, Canaan and “the Amorite,” all appearing in the Hamite section of Genesis 10. Before the rise of Agade the Semitic protoplast inhabited Nippur, seat of the god Enlil, Hebrew Elohim, whose people were originally the Semites of Ham and his mother the Red Matriarch from the land of Havilah, the antediluvian Semitic homeland of Arabia. Aside from Genesis 9:26

the association of this stock with Shem owed much to Shem's original claim to the land of Akkad. Although Indo-Europeans inhabited that land from the fifth through the ninth postdiluvian eras, they were expelled by Semitic-speaking Akkadians at the start of the tenth and Mesopotamia became a Semitic rather than Aryan possession.

Shemite. In this study the term means "pertaining to the patriarch Shem" and is applied chiefly to the Volkertafel section listed under Shem. This patriarch began his postdiluvian career as creator of the Indo-European linguistic stock and is known in various Aryan pantheons as Brahma, Thor, Zeus, Teshup and the like. He acquired a claim over Ham's "Semitic" stock through the curse-blessing episode of Genesis 9. Of the five "sons" of Shem in Genesis 10:22, three— Asshur, Arphaxad II, and Aram— fathered Semitic-speaking stocks; one Elam, a stock of unknown linguistic category; and one Lud, the

Indo-European Lydians. In the main, Shem transferred control of his Indo-European race to his brother Japheth.

Sumerian. Both a geographic and linguistic term. The land of Sumer was ancient Mesopotamia from the central capital zone of Akkad southeastward through Sumer proper to the Persian Gulf. The chief Sumerian city of Akkad was Kish and the chief city of Sumer proper was Uruk (biblical Erech). The Sumerians spoke a language radically distinct from Semitic, Hamitic and Indo-European and akin to the Finno-Ugric of Finland and Hungary. Fortunately this race possessed writing at an early date and have handed down a literature including, not only a version of Noah's Flood, but accounts of additional events vitally important to an understanding of the early postdiluvian world.

Vassalage. The principle that operates uniformly throughout Genesis 10 is vassalage or feudal sonship by oath. The principle coincides with genetic sonship by varying degrees. In 10:6 all four names refer to begotten sons of Ham. In 10:7 not one name refers to a physical son of Cush, whose actual son Nimrod appears in 10:8. In 10:2 the vassals of Japheth consist of three begotten sons, two grandsons and two more distantly related figures. Dispensationalists have accurately labeled the early postdiluvian period the

"dispensation of human government." Politics was the heart and soul of a world exemplified by the Sumerian city states and massive Sumerian King-List. The assertion "Kingship descended from heaven" was literally true and the central theme of Noahic history. Feudal sonship, therefore, superseded physical sonship and political life outranked family life. Democratic evangelical thinkers have always struggled to conceptualize an ancient world akin to feudal Europe.

Volkertafel. A German term in circulation from the early nineteenth century labeling the "Table of Nations" in Genesis 10. The term was originally critical. It conveyed the idea that the names in Genesis 10 refer to nations, not men, as though men were incapable of generating nations. This opinion originated with St. Augustine, whose monastic culture set the pattern for Christian Germany and probably dictated this limited and misleading view of Genesis 10. In the present study the term possesses a technical value. Noahic princes who appear in the immediate family of Noah or in the generations of Shem reappear in the system of Genesis 10 under separate "Volkertafel" names such as Noah=Didanu, Shem=Raamah, Ham=Havilah, Japheth=Sheba, Arphaxad I=Hadoram, Shelah=Arphaxad II, Eber=Tubal, Peleg=Lud and Joktan=Aram.

RECOGNITIONS

According to Pilkey the mythologies of Sumer, Egypt, India, Greece and many other parts of the world are essentially records of the early Noachian family. These Genesis 10 personalities supposedly spent the first 150 years after the flood wandering through-out early Neolithic sites ranging from Egypt and Syria to India (pp. 115,126). This nomadic age ended at Babel, when the first nation states were established. Genesis 10 princes were to rule these states for the next three centuries. Members of this Noachian nobility were supposedly known by different names in the different areas where they ruled. Noah's son Shem, for example, was Brahma in India, Dardanus in Troy, Heracles in Greece, Adad in Syria, Thor among the Teutonic tribes, and possessed other identities as well. Pilkey attempts to explain the long kinglists of Sumeria by terming each dynasty a historical phase, and postulating

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that the Noachian princes are known by different names within each phase. Noah's son Ham thus becomes Enmebaraggesi from the first dynasty of Kish, Gurm from the city of Lagash and Ur Nammu from the third dynasty of Ur .- Roy L. Hales, B.C. Canada.

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Many years have been spent researching the origin of the world's tribes, peoples and races based on the mysterious Table of Nations found in Genesis chapter ten. Piecing together the many parts of the puzzle, the strands of information and the bits of data required for an exercise such as this has not been easy for this writer/researcher (C. White).

This is one of the most over-looked chapters in the entire Bible. Bible scholars from previous times, going back centuries, have had a fascination with it, but gradually with the rise of humanism and the anti-literal interpretation of scripture, interest in this chapter as the basis for the origin of nations has receded to become an almost taboo subject.

In the eighteenth century Sir William Jones and J Bryant (and others: See below) wrote on the subject with the interest in this chapter of God's Word peaked late last century with academics such as Rawlinson famous for his Origin of Nations (1878) and Sayce in such books as Races of the Old Testament (1891; 1925), who showed an intense interest in the subject. Famous Seventh-day Adventist scholar, Alonzo T Jones authored two works on the subject, The Peopling of the Earth (1887) and The Empires of the Bible (vol 1) (1904). He was obviously inspired by contemporary writers; in turn others this century were inspired by his writings.

This century authors such as Dr Herman L Hoeh, Arthur C Custance, Dr D J Wiseman, Dr John Pilkey, Bill Cooper, J Simon and Ross Marshall have continued the interest in this particular science. Dr Hoeh in particular has demonstrated that ancient tradition, aspects of history and king lists assist in tracing various peoples around the world.

Since my spiritual awakening in late 1972 I have had a lot of interest in the national origins of all peoples. It became apparent to me that while some have included the identity of Israel in their theology and literature, almost nothing was said or published about the other peoples and races. It was a pity that this area of identity was not taught to Christians. Craig White, "Introduction to the Table of Nations", Sydney, Australia 2001.

ANTIQUARIAN RECOGNITIONS

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ANTOINE BANIER [1675-1741] "...fables are to be no otherwise accounted of than so many beautiful Veils, under which the Truths of ancient history are concealed. ...that the ancient Pagan Divinities had been no other than men." -- (The Mythology and Fables of the Ancients explain'd from history.)

ANDREW TOOKE [1673 - 1732] "A desire of perpetuating the memories of excellent and useful men to future ages, was the fourth cause of Idolatry. For to make the memory of such men eternal, and their names immortal, they made them gods, or rather called them so." -- (Tooke's Pantheon)

SAMUEL SHUCKFORD [1694-1754] "...that these ancient authors [Sanchoniatho, Thyoth, etc.], before their writings were corrupted, left accounts very agreeable to that of Moses." -- (Sacred and Profane History Connected.)

NICOLAS FRERET [1688 - 1749] "Everywhere [i.e. 'in mythology'] we see Euhemerism dominant, expatiated upon in a more or less plausible manner." -- (Mythology; or the religion of the Greeks.)

THOMAS BLACKWELL [1707-1757] "The primary great Gods represent its (mythology's) principle Parts and Powers,...The rest are Men adopted into the number of the Gods, and frequently blended with the original Deities---"and "Human Creatures deified." -- (Letters Concerning Mythology)

JACOB BRYANT [1715 - 1804] "...that the first king in every country (i.e. myth-history) was Noah. For as he was mentioned first in the genealogy of their princes, he was in aftertimes looked upon as a real monarch;... This circumstance will appear even in the annals of the Egyptians: and though their chronology has been supposed to have reached beyond that of any nation, yet it coincides very happily with the accounts given by Moses." -- (An Analysis of Ancient Mythology)

SIR WILLIAM JONES [1746 - 1794] "...if we produce , therefore, an Indian king of divine birth, eminent for his piety and beneficence, whose story seems evidently that of Noah disguised by Asiatic fiction, we may safely offer a conjecture, that he was also the same personage with Saturn. This was Menu, or SATYAVRATA, whose patronymic name was VAIVASWATA, or 'child of the SUN';..." -- (On the Gods of Greece, Italy, and India.)

OTHER BOOKS
by
JOHN D. PILKEY

1. ORIGIN OF THE NATIONS, 1984

Thought-provoking and intelligently written. Great read if you are interested in new ideas from the Creation Science perspective. Dedicated to monogenetic interpretations of world mythology. Researched for over twenty years, the volume contains a wealth of archaeological and mythological material. Critiques of the work abound online. - By nettiespaghettion January 12, 2013. Amazon Books.

I will probably like it better when I finish it. It is a little hard to read because of the author's style of organizing information. It does have a lot of information that I find complementary to Ken Johnson's Ancient Post-Flood History: - By Kerenon August 22, 2014. Amazon Books.

2. KINGSHIP AT ITS SOURCE, 2007

Literate world history took shape during the course of the third millennium BCE chiefly in the Mesopotamian land of Sumer. There is a vast difference between the way secular scholars process this data and the way believers in the Bible can and should process it. By accepting at face value both the chronological perspective of the Bible and the high longevities of the Noahic patriarchs, biblicists can make sense of Sumerian data and revolutionize the image of world history at its source. To make good on this premise, it is essential to compare and match names from kinglists and mythological pantheons. What emerges from these comparisons is a set of fifty-four feudal and imperial aristocrats who created world civilization in their own image. Once these persons are known, world history loses its aura of randomness and anonymity and takes shape as a single, variously detailed story.

On Barnes & Noble. <http://www.barnesandnoble.com>

REVIEWS

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This is a seminal and important book. Possibly almost in the same league as "The Genesis Flood" by Morris and Whitcomb. (Though not near as readable for most.) I was thrilled to find this book having searched and found nothing else that treated our earliest history of civilization from a Biblical perspective. That said, I found more than a few of the details of Pilkey's analysis to be above my pay grade. His premises seem solid (and such a fascinating subject!), but I just don't have the knowledge-base to know whether all his details add up. I hope Pilkey writes a revision or a parallel text that is more accessible without dumbing it down. This is a serious, scholarly book. What I did understand was well worth the price of admission! I'm currently rereading it and getting more out of it the second time. I strongly recommend this book to anyone who is reasonable well-read and has a strong interest in early Postdiluvian history. – By Wordmahnnon July 19, 2014. Amazon Books.

This is an EXCELLENT BOOK. I read the first edition. I talked to John Pilkey 15-20 years ago (in California) and in the past 5 years. A wonderful knowledgeable man. If you want to go deep on the origin of the nations (the original title) get this book. This is not a skip through it read book. It will challenge your literary and historical knowledge into a biblical perspective. – By T. Claybrookon November 23, 2013. Amazon Books.

3. A CONTINUOUS NARRATIVE OF EARLY POSTDILUVIAN HISTORY, 2017
4. A POSTDILUVIAN TIMELINE , 2017
5. A DESIGNED WORLD, 2017

RESOURCES

NOAH'S ARK AND THE GENESIS-10 PATRIARCHS, 2014

by Ross S Marshall

A Mono-mythological comparison of ancient pantheons and primer to Dr. John Pilkey's Genesis-10 studies. On Amazon Books. <http://www.amazon.com>

This is a most unique and, I think, valuable book. The author and a few others came to the conclusion that the only place to find history

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where none was written as history was to look back to the mythology for clues. When the earliest family had extended lives and were probably larger than those of following generations, you would expect to see them be leaders, heroes, and finally "gods". The problem is determining which people were which gods. This is the journey the author took. He has given me information that I can use to fill in the historical gap from the Flood to about 2000 B.C. in a Biblically oriented chronological chart I have been working on for over 6 years now. Bravo and thank you Mr. Marshall!. - By Mark D. Hornbogenon July 18, 2016. Amazon Books.

WHERE GENESIS PEOPLE FACED DINOSAURS, 2016

An Adventure in Paleontological Research by Paul O Rosnau. On Amazon Books. <http://www.amazon.com>

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My Books On Amazon

https://www.amazon.com/s/ref=nb_sb_noss?url=search-alias%3Dstripbooks&field-keywords=Ross+S+Marshall

GENESIS 10 Video with Dr John Pilkey

<https://www.youtube.com/watch?v=qDeSlqOMEZU&t=2s>

EUHEMRISM Forum- Mythology as Symbolically Glossed History

<https://www.interfaith.org/community/threads/19718/>

MY GENESIS FORUM Research Site:

<http://genesis10.freeforums.net/board/1/general-discussion>

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COMPARATIVE MYTHOLOGY as HISTORY FORM

<https://historum.com/threads/comparative-mythology-euhemerist-approach.186745/>

BOOK/DVD WEB SITES: <http://www.weirdvideos.com>